Evangelical Christendom

"Unum Corpus sumus in Christo."

Sept.-Oct., 1937

Some Further Reasons why we Commemorate the Fourth Centenary of the Reformation and the English Bible

THERE are some things so demonstrably true in history, and so positively confirmed by all experience, that they may well rank as axioms in all right thinking. Such are :—

1. *That the Reformation was at once the revival of true spiritual religion, the harbinger and ground of our civil liberty, and the cause and herald of our national progress.*—For ends so great as these, costly though the effort and long the struggle, it was surely worth the while. Christianity and Patriotism combine their grateful praise for the glorious Reformation.

2. *If the Reformation was worth achieving, it is worth commemorating and maintaining.*—Each generation which inherits the blessings of an open Bible, a pure Gospel, with freedom to worship and work for God according to the dictates of conscience, is responsible to maintain these blessings for those who come after, enlarged and confirmed rather than impaired. Hence the need for every generation being trained in Protestant and Scriptural Christianity. One weak or foolish generation may undo the work of centuries, and lose the blessings bought by blood and fearful sacrifice. Just this appears our danger now : Rome asserting ancient claims ; superstition clad in modern garb, but still at heart the dark Dictator as of old ; officials in the ranks of Reformed Churches who dub the Reformation a mistake, and attempt to assimilate Churches in England, Scotland and Ireland to the papal mould ; literature, largely swayed by pens well trained to promote Papal interests. These combine to make an atmosphere at deadly feud with Protestant effort and Evangelical faith. All such influences are a call to prayer and action in maintenance of Reformation principles based upon the Word of God.

3. *The Reformation, though it was by men, was of God.*—This is proved alike by its need, its nature, and its fruits. *Its need* is seen in the then state of Christendom, with its luxury and debauchery, its mingled darkness and despair, its almost utter ignorance of the Divine will, the burial of the Bible, and the banishment of piety. The shameful sins of holy Rome and the indulgences sold by Tetzel were only possible in such an age of darkness and death.

The *nature* of the Reformation may be judged by its leaders. They were men of prayer, of piety and of purity. They wrought not for personal gain, for they lost their all, and often their lives by their testimony. They were not schismatics, for they called men not to sects or shibboleths, but to Christ. Their cry was, "To the law and the testimony!" Their desire was to re-establish a holy church, reformed from errors and abuses, for God's glory and man's salvation. If or where they erred, it was in fear to altogether conform to Apostolic doctrine and practice. Whatever differences have marked Reformed Churches have been due to a halting somewhere, or in some points short of the Scripture standard. But the whole Reformation was a soul struggle towards Scripture light and standing. In England, where the Mass was the great contention, the movement led to a Scriptural and true view of the Lord's Supper, guarded by specific rubrics from superstition. In Germany, the battle turned on justification, and faith was amply vindicated as the alone condition on which the believing soul was accounted just by God. In Scotland, Prelacy smelt of priestcraft, and was alien to the simpler polity Knox had

learned at Geneva, and Scotland has remained Presbyterian to this day. But whatever the local colour of the changes made, the appeal was to the Scripture, as the very Word of God.

The *fruits* of this great epoch are proof it was of God. Wherever rightly received and fairly followed, there has been religious, civil and industrial progress. Liberty with her benign influence has smiled on Protestant lands. Security of life and property has followed, with freedom to study, read and think. England, Scotland, Holland, Germany in the Old World; the United States and the Colonies in the New, alike rejoice in these beneficent results. The *hope* of the world to-day lies with the nations that are Protestant. The *evangelization* of the world is on its way to blessed realisation by these same peoples. The *philanthropies* of the world, where not prompted by proselytising purposes, are mainly the work of these same lands.

4. *The Mighty Weapon by which all this has been attained is* not Princes or Councils, swords or diets, but THE WORD OF GOD, believed, preached, given to the people in their own tongue.

Luther, in his "Table Talk" says: "I have grounded my preaching upon the literal Word; he that pleases may follow me, he that will not may stay."

"The point in which *Zwingle* is greatest, and in which he is second to none among the Reformers, is this: even his profound deference to the Word of God. . . . . When he came to the Bible, he came to it as a *Revelation from God*, in the full consciousness of all that such an admission implies, and prepared to follow it out to all its practical consequences. He accepted the Bible as a first authority, an infallible rule, in contradistinction to the Church or tradition, on the one hand, and to subjectivism or spiritualism on the other. This was the great and distinguishing principle of Zwingle, and of the Reformation which he founded — THE SOLE AND INFALLIBLE AUTHORITY OF HOLY SCRIPTURE."

Luther's *hygemonic*, or dominating principle, was *justification by faith alone*, by which he overthrew the monkish fabric of human merit. Zwingle's dominating principle was the *sole authority of the Word of God*, by which he dethroned reason from the supremacy which the schoolmen had assigned her, and brought back the understanding and the conscience to Divine Revelation. So it was with all the Reformation leaders; and so it is with the World's Evangelical Alliance to-day. Its first principle is "The Divine inspiration, authority, and sufficiency of the Holy Scriptures." Hence the Alliance is a union in Truth, based on God's Word.

5. *It is in this Word that we have the source of knowledge and the seat of authority in religion.*—Amid contending schools, this at least is clear: I must look for such authority, if at all, in myself, in other men, or in revelation. The first is practically Rationalism; the second in the long run is Tradition. Now, experience and history alike disprove the claim of these to infallibility. If anywhere to be found, therefore, it must be in revelation. This is just what Scripture claims to be—God's revelation to His creatures; a real message of light, throbbing with love and holy purpose to the souls of men. It is not an emasculated Bible, a collection of myths and legends, religious novels, or tales to be classed with the *Arabian Nights*. Ours is an authenticated Bible, Divinely inspired, authoritative as the Word of God.

After a fair survey of modern scholarship, it remains true that no unanswerable evidence has been adduced to touch this holy citadel or overthrow its mighty claims.

If we turn from controversy to the comfort all hearts long for, we find Scripture gives such a Revelation of God, as to be *all-embracing* in its range of thought, life, and feeling; *all sufficient* in its provision for the varied needs of man; *all-satisfying* to the hungry, longing soul. Well may we take the words of Dante, and apply them to ourselves to-day:—

"Christ said not to the first conventicle,
Go forth and preach imposture to the world;
But gave them Truth to build on: and the sound
Was mighty on their lips, nor needed they,
Beside the Gospel, other spear or shield
To aid them in their warfare for the faith."

In full dependence on the Holy Spirit, with such a Bible for our God-given weapon—we may confront the world, and help with confidence to realise the prayer, "that peace and happiness, truth and justice, religion and piety may be established among us for all generations."

An Alliance-Keswick Conference in Hungary

By HENRY MARTYN GOOCH

In Hungary, as in other countries of Europe at this time, there is impressive evidence of an under-current of spiritual awakening and concern. This may be due to a widening interest in united prayer for spiritual revival on a world-wide scale; it is undoubtedly fanned by the prevailing political situation, which, from West to East and North to South of the Continent of Europe, is foreboding, and even threatening. One need only mention the religious situation in Germany, the struggle in Spain (which is not without its religious implications), and the rise in countries of the Near East of a threatening movement against freedom of conscience, to make it clear that earnest Christian people of all Continental Churches are at this time manifesting signs of concern, and questions are being asked of visitors from England, and others, such as "Where in England is the Church of the Reformation?" "Can we still rely upon British Protestantism to help the Continental Churches in their struggle for freedom and the furtherance of the pure Gospel of Christ?" And beyond these enquiries is the cry "Come over and help us," together with a wistful looking over to England for spiritual and practical forces of which our Continental brethren stand in urgent need. It is impossible to visit a country such as Hungary without realising the deep longings of its people for the friendship and fellowship of Great Britain, and particularly of British Churches and Christians. This was impressed upon the three delegates who have recently returned from what may be termed an Alliance-Keswick Conference at Budapest.

This Conference, which commenced on Monday, September 13th and concluded on Sunday, September 19th, was something in the nature of an experiment. Nine years ago I visited Hungary and Transylvania and laid the foundations for a Hungarian organisation of the Evangelical Alliance based upon the principles and aims of the British Organisation. Two years ago this deputation visit bore fruit in a movement among the Protestant Churches in Budapest towards closer union and unity, resulting in the formation of a Hungarian Evangelical Alliance. Its statutes, etc., are now before the Ministry of Religion, and during my present visit I received information that it was unlikely there would be any objection raised to the

THE ALLIANCE-KESWICK DEPUTATION TO HUNGARY
1—Mr. H. M. Gooch. 2—Rev. A. St. John Thorpe. 3—Rev. E. L. Langston

Alliance being given the necessary permit to exist and carry on its work. It should be pointed out that in Hungary only Churches and organisations so authorised are recognised, and it is a curious anomaly that while the Salvation Army is thus recognised, the Methodist Church is not!

The Alliance Conference arose from a desire expressed by one or two delegates who were present at a Keswick meeting held at Beatenberg, Switzerland, last year, to have some similar meetings in Budapest, and eventually it was considered best and decided for the innovation to take place under the auspices of the Hungarian Evangelical Alliance. The delegates from England were Rev. E. L. Langston, Rev. A. St. John Thorpe, and myself. Mr. Langston having gone ahead to attend a Conference of the Inter-Varsity Fellowship of Evangelical Unions at Budapest, which closed on the day before the Alliance Conference commenced, Mr. St. John Thorpe and I travelled together and returned together, arriving back in London on Tuesday evening, September 21st.

The Conference opened with an "Agape," or Love-feast, on Monday, September 13th. This was an interesting and rather unique occasion. Messages of welcome were given to us by representatives of Bishop Ruffay of the Lutheran Church, and of Bishop Ravasz of the Reformed Church; also by Dr. Udvarnoki, President of the Baptist Union of Hungary, Mr. J. W. Wiles, Secretary for South-Eastern Europe of the British and Foreign Bible Society, Dr. Csia, President of the Hungarian Evangelical Alliance, Adjutant Hevesi of the Salvation Army, and one or two others. The following day, September 14th, was set apart as an all-day of prayer, and Wednesday, September 15th, was devoted to the subject of Christian unity. On Thursday the meetings devoted more especially to the Keswick message commenced, with three meetings each day; a Prayer Meeting followed by a Bible Reading in the morning, a Discussion and Question Meeting in the afternoon, and an open meeting directed to the subject of Revival at night. This arrangement continued until the close of the Conference on the following Sunday evening.

My personal visits to provincial centres, for which splendid arrangements had been made both as regards travel and reception, included Debrecen, which is the second largest town in Hungary, Sarospatak, and Miskolc. Arriving at Debrecen about noon on Thursday, September 16th, I found that arrangements had been made for me to address a meeting in the church at 5 p.m. To my amazement I found a congregation of at least eleven hundred people, young and old, rich and poor (if there are any rich in Hungary!), and while I was speaking from the pulpit (being inter-

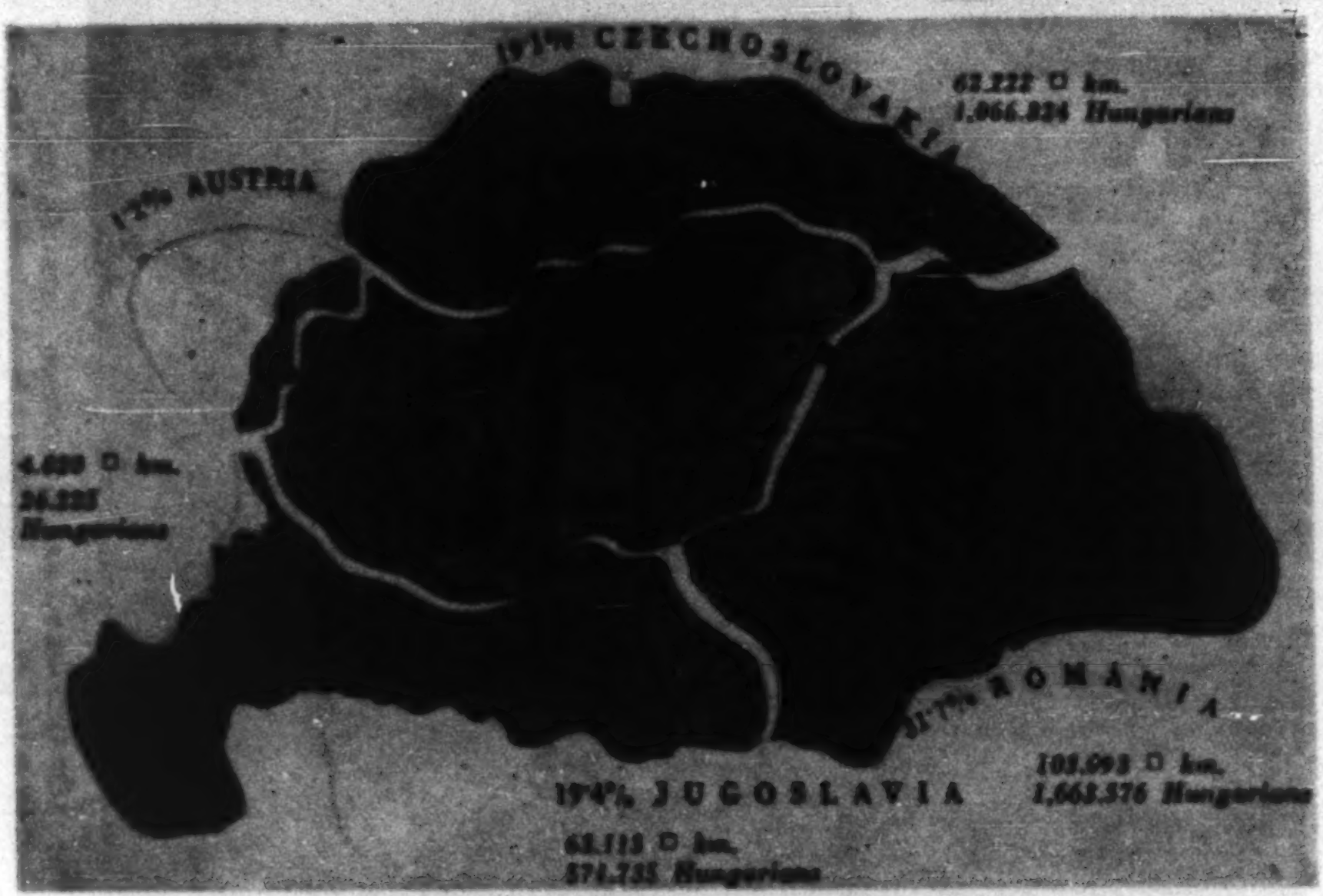
THE DEPUTATION TO HUNGARY

Bishop Parkas (Bishop of the N. Hungarian Reformed Church) receiving the General Secretary of the Alliance at Miskolc

THE ALLIANCE-KESWICK DEPUTATION TO HUNGARY

Group taken by flashlight at the "Agape" or Love-feast on Monday, September 13th (*See page 186*).
Dr. Cela is on the extreme right.

preted by the Assistant Minister) there were still crowded doorways, and an atmosphere which suggested eager expectation rather than curiosity. After the service the Minister, Pastor Uray, mentioned that there were some friends who wished to see me outside the church, and going to the doors I found many eager people all crowding to shake my hand, some of whom kissed it and showed their appreciation of the service as a whole. I mention all this as it shows that in Hungary there are wide open doors for the Director, whose guest I was, superintended my visit throughout. It is an interesting fact that in Sarospatak there is an English High School connected with the College, and what is known as an "internate" where English is being taught in all the eight classes. At 5 p.m., with Dr. Matyas presiding, I spoke in the auditorium of the College to the Professors and Students. This, too, was a memorable gathering, and one could have heard the proverbial pin fall during the course of my address, which



HUNGARY AFTER THE TREATY OF TRIANON (*see page 163*).

The white lines show the dismemberment of Hungary after the War of 1914-18, and the portions handed over to neighbouring countries under the provisions of the Treaty of Trianon. All Hungarians believe in and look forwards to Hungary's early resurrection.

definite message. My visit to Debrecen impressed me much.

I left Dubrecen early next morning (Friday) and arrived at Sarospatak at noon. Sarospatak is the seat of the oldest Theological College in Hungary, a strong Calvin centre and an ancient stronghold of Hungarian liberty. The spiritual influence of the College permeates the whole ecclesiastic district. Dr. Ernest Matyas, the Theological was directed to the twin forces which are competing for the mastery of the world and of the human mind—Paganism on the left, and Christianity on the right. One can only leave the results with God, but results there certainly must be from such a gathering.

Miskolc, where I arrived the next day, again about noon, is the seat of the Bishop of the Reformed Church for Northern

Hungary. Bishop Farkas received me most warmly, and before leaving me he promised to write a personal letter to over two hundred churches of his diocese asking the ministers to take up next January the Universal Week of Prayer, and to arrange for gatherings in their churches, and, if possible, on a united basis. He telephoned through to the Headmaster of the boys' section of the Reformed Church Seminary, as also to the Headmistress of the girls' section, asking them to stop studies for fifteen minutes in each case to permit me to speak to the boys and girls. I used the occasion to impress upon them the meaning of the arresting picture which the previous day had been shown to me in the Museum at Debrecen, by the famous Hungarian painter Munkacsy, "Ecce Homo," and evident interest was added to my address by drawing their attention to the similar picture, by a British painter, Holman Hunt, and the life-like copy in St. Paul's Cathedral representing Christ as "The Light of the World."

I returned the same day (Saturday) to Budapest. On Sunday morning I was interviewed by the Editor of the leading Budapest morning paper (*Pesti Hirlap*), Dr. L. De Siklossy, and, among other topics of world interest, expected to say something about the partition of Hungary and the injustice of the Treaty of Trianon (*see illustration*). This matter continues, as it must do, to occupy the attention of every thoughtful Hungarian, political or religious, and the fact that all flags in Hungary are still flown at half-mast shows how deeply the nation as a whole feels the injustice, and looks towards heaven and earth to right a great wrong.

The Conference and visit throughout have been more than worth while, and undoubtedly under the guidance of God. Someone has been praying, and prayer has been answered. There has been good feeling and fellowship throughout, and one must await the future to recognise more definite results. Such occasions are highly valued in countries such as Hungary, and those of us who took part in the Alliance deputation to Poland last year were aware of the privilege, as well as the responsibility of such visits, directed as they are to the subject of Christian unity on a basis which on the one hand puts first things first, and on the other, furthers Christian union and co-operation and the work of the World's Evangelical Alliance.

Common Prayer.

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For evidences, in this country and overseas, of a keen desire for spiritual revival in the power of the Holy Spirit.

That recent Conferences directed to Church reunion and unity have reaffirmed the unity of the Spirit, in the bond of peace.

For spiritual power manifest throughout the recent Conference at Budapest, Hungary.

LET US PRAY—

That the response to the world-wide invitation to observe the Universal Week of Prayer, 1938, may exceed all expectations, and prove the power of God in the presence of unity and supplication.

That the arrangements for the United Meeting (Caxton Hall, February 1st next) may be under God a powerful stimulus to the revival of Family Worship.

Let us continue to plead with God the cause of Evangelical faith and worship in Germany, Italy, Spain, and Roumania.

For all missions and missionaries in China and Japan, that during the prevailing unrest they may be upheld by the peace of God, and by our fellowship and understanding prayers.

For the Council, and all responsible for the world-wide witness and work of the World's Evangelical Alliance, seeking to further Truth and Love, and the international bonds of fellowship and friendship.

And we ask prayer that adequate response may be made to the financial needs of the Alliance, and for a deepened sense of co-operation in giving and prayer.

"The Pope in Politics"

*(A Review of "The Life and Work of Pope Pius XI.," by William Teeling.)**

THE author of this book is a young but very energetic and much-travelled Roman Catholic, and that fact makes the work quite notable, for it contains some very critical observations on the public policy of the Pope. The book is written in a very moderate style, and therefore its criticisms are all the more telling. If it had been a violent attack the reader would naturally be inclined to attach little weight to those criticisms; but it is quite obvious that Mr. William Teeling, the author, is deeply reluctant to be a critic, and is simply compelled to offer his remarks, when they are of that character, because the facts force him so to do. One of the leading English Roman Catholic newspapers has denounced the book as a mere freak, or individual eccentricity of a writer whose views are those of no one but himself; but the present reviewer (who in former days was closely associated with Roman Catholic activities) has good knowledge that, on the contrary, there is much uneasiness in the ranks of the members of that Church on account of the ever-increasing identification of the Papacy with reactionary policies. Mr. Teeling, in fact, only makes public what large numbers of his co-religionists are thinking in private.

The book contains thirty chapters, and surveys the life of Achille Ratti (which is the personal name of Pius XI.) from birth to the present time. Achille Ratti came of a family of small farmers in Lombardy, but his father abandoned the agricultural industry some years before Achille's birth and became, instead, the manager of a silk-factory. Achille, who showed early a studious tendency, was trained for the priesthood, to which he was ordained in 1879 at the age of 23. Three years later he won a Triple Doctorate (of philosophy, theology, and canon-law) at the Gregorian University, and was appointed Professor of Sacred Eloquence and Dogmatic Theology at St. Peter's Seminary, Milan. Later he obtained a post in the Ambrosian Library in that city, and eventually became the Library's head. He was noted for linguistic and historical studies. In fact, he was essentially a scholar, and later on became Prefect of the great Vatican Library. In 1919 came an event which in Mr. Teeling's opinion is the key to all the future activities of Achille Ratti as Pope. The then Pontiff, Benedict XV., sent him to Poland as Apostolic Visitor, and he witnessed, in 1919, the furious attack of the Russian revolutionary armies on Warsaw, and the repulse of that assault. This experience gave Mgr. Ratti an inextinguishable hatred and terror of "Bolshevism," and those emotions dominated his mind thereafter, so that he has gone to undue extremes in the opposite direction. On his return from Poland in 1921 he was made Cardinal-Archbishop of Milan, and succeeded to the Papacy, as Pius XI., after the death of Benedict XV. in 1922.

"Nobody can deny," says Mr. Teeling (p. 111), "that since the Abyssinian incident [is not 'incident' rather a cynical word?] almost the whole world has become convinced that the Pope is under Italian influence: many people suggested this before, but now almost everybody feels it very strongly." No sooner was Mussolini firmly in power as dictator than Pius XI. and he set about seeking a way to settle the old problem of "the temporal power," and in due course the Lateran Treaty was signed (secretly and without consulting the wishes of the Italian people). The Pope recognised the Italian kingdom; was recognised as sovereign of a small Vatican State; and became an ally of Fascism. A dispute which arose soon after was quickly settled, and since 1931 Pius XI. has been identified

* "The Pope in Politics—the Life and Work of Pope Pius XI." (Lovat Dickson. 7s. 6d.)

with political reaction. "The Pope, therefore, became interested in the well-being of the new Italian State to the extent of two billion lire" (Teeling, p. 125). In the case of the attack on Ethiopia, "the fact must be faced that practically without exception the whole world condemned Mussolini, all except the Pope" (p. 130).

This reactionary Papal policy may lead, Mr. Teeling suggests, to a crisis in the Roman Catholic Church. "The more the Catholic Church becomes identified with the Fascist and totalitarian ideas of Italy, of Austria, and now of Franco's Spain, the more will the New World become restless" (p. 157). The Catholics of the United States and other free countries will react against the obscurantism of the Vatican. "The position to-day, between Catholics in Great Britain and the Italian authorities at the Vatican, is far less happy than it was when Pope Pius XI. was elected in 1922" (p. 159). "It has been now for some time the wish of Pope Pius XI. that ecclesiastics should be appointed to key bishoprics in each country who are personally closely in touch with the Pope and know what Rome wants: what the people in a country are accustomed to and themselves desire, being a secondary consideration" (pp. 165-6). Mr. Teeling's book is a symptom of growing unrest in the Papal Church: unrest which shows itself in open revolts in Spain and elsewhere, but which also simmers in the hearts of many Catholics who do not openly express themselves.

Take the case of "Catholic Action." Says Mr. Teeling (pp. 261-2): "Amongst the younger generation in Great Britain are many Catholics who have been brought up in a good Catholic atmosphere and know and practise their religion quite regularly. They have the instincts of most Englishmen, which suggest that you should not force your opinions down other people's throats, that you should practise what you preach and not make a song about it . . . . . The craze for propaganda, which seems to have come to the world through Communism and Totalitarianism, is as abhorrent to the Englishman as it is to the better type of democrat elsewhere . . . . If the hierarchy in Great Britain determines on such an organisation as Catholic Action, they will immediately arouse hostility."

This is very true. The writer of this review remembers Roman Catholicism as it was in this country thirty years ago, and has watched its development ever since. In those days Catholics were not dictated to by the hierarchy on politics. Pete Curran, John Scurr, and others, found no difficulty in being Catholics and also Socialists. True, the Roman Catholics of this country were sharply divided on politics by the Irish Home Rule controversy: the Irish majority of them being vehement Nationalists, while the aristocratic English section, led by the old Duke of Norfolk, were Unionists. That fact naturally made it difficult or impossible for the hierarchy to enforce any special political programme on their people. This, however, does not fully explain the case. The truth is that, even had such enforcement been possible, it was not in those days thought wise. The ideals of freedom and liberal progress (in the general, not so much as in the party, sense) were in the air. Catholics here, even had they been not divided as to Ireland, would not have submitted to political regimentation.

What is the cause of the change since then? Of a recent encyclical of Pius XI. Mr. Teeling says (p. 271): "It must be said that the Pope's letter shows leanings towards the Corporate State of Fascism." With one qualification this statement gives the true key. The qualification is this: The Pope will never be wholeheartedly Fascist, for Fascism aims at the supremacy of the State over all social activities, including the Church. The Pope, however, *favours Fascism so far as it does not interfere with the activities of the Roman Catholic Church*. He likes to see populations disciplined and non-democratic, *provided the rulers favour his Church*. In such docile communities he can work so much more easily than when the people are free! Now, even thirty years ago the Papacy fully held these ideals; but the times were not favourable to enforcing them. The present age seems more favourable: so Catholics are dragooned. The moral is clear: Friends of civil, as of religious, liberty must be vigilant against the Papacy.

J. W. P.

Moslem Work—A Call to Advance*

By E. J. POOLE-CONNOR

In the medical profession there are both general practitioners and specialists. The general practitioner has usually a wide acquaintance with the healing art as a whole, but the specialist, with perhaps less general knowledge, carries greater weight in his own department. A similar distinction exists among authorities on missions to Moslems. There are those who are qualified to give a survey of the subject which is practically world-wide; while others, less comprehensively informed, may be regarded as specialists in their own field. If I may be permitted to say so, my own position approximates towards the latter. I have some first-hand acquaintance with missionary work amongst Moslems in North Africa; but my knowledge of the Islamic world situation is much more limited. I could have wished, therefore, that some other speaker, more fully equipped for the task, might have been asked to deal with the subject entrusted to me. But the matter was not entirely of my own choosing, and I can, therefore, only do my best to awaken deeper interest and more fervent prayer within the limits of my ability. I have at least this right to speak, that the theme is one which lies very close to my heart.

Our subject, then, is "*Moslem Work—A Call to Advance*": and in introducing it I will begin with some of the more obvious facts.

In the first place, *the deep spiritual need of the Moslem World* is a continual call to the Christian church to go forward. I say this because it is still sometimes asked whether there is not sufficient truth in Islam to make the evangelization of Moslems unnecessary—To such a suggestion I would reply that a similar question might have been put, with far more apparent reason, to the Apostles concerning the Jews. Was there not much in Judaism that was holy, just and good? Was there not among the people of Israel a genuine zeal for God? Undoubtedly there was; yet because they were going about to establish their own righteousness, and were not submitting themselves to the righteousness of God: because they were rejecting the only Name given under heaven among men whereby they might be saved: the Apostles ceased not to teach and preach amongst them Jesus Christ. And if it was necessary to do this in the case of the Jew, it is far more necessary in the case of the Moslem. Those that know Islam closely are well aware that while its peaks do in many ways reach up to loftly conceptions of God "its foothills run down into the sloughs of wickedness and social degradation." "In a Mohammedan university," says Dr. Zwemer, "you may find books of theology, on God and His attributes, His mercy, His compassion, His power, His greatness, His omnipotence, His omnipresence, that will compare with anything that is taught in a Christian seminary; yet in those same books you have passages that are untranslatable because of their vileness." I would go even further. I would say that many of the Islamic doctrines concerning God are essentially false; so definitely so that we come at last to feel that the Moslem God is not our God, any more than the Moslem Christ is our Christ. No; theologically and practically, there is nothing in Islam to save, and the urgent and abiding spiritual need of the Moslem world is a constant call to the Christian Church to advance with the Gospel of Christ.

Secondly, *the vastness of the Mohammedan world* is equally a constant call to the Christian Church to go forward. It is not merely that Islam has ousted Christianity from the lands in which it was born and cradled; its own gigantic development is a challenge to us. Westward from Arabia, the country of its birth, it has spread through Egypt, Libya, the Sahara, and the Barbary States, to the Atlantic Ocean; southward it

* Address given at the Alliance House, 10, Russell Square, W.C.1, on May 20th, 1937.

has run through the Sudan, Abyssinia, and Somaliland, far below the equator; northward, it has conquered the Holy land, much of Greece, Southern Russia, and Turkistan; eastward it has spread through Persia, Afghanistan, India, Burmah, China, Mongolia and the great equatorial islands of the Southern Pacific; until at least between one-seventh and one-eighth of the world's population acknowledges that Mohammed is Lord. Is there no insistent call to the Christian Church to advance in this fact alone? Has it no message for this colossal host of two hundred and fifty million people? When our Lord commanded us to preach the Gospel to every creature did He give us the right to shut out from His commission one-eighth of the human race? Is the fact that they are difficult to reach, or hard to convert, a sufficient excuse? Is all power given to Jesus Christ in heaven and in earth, with the exception of the Moslem world?

Here let me, with your permission, interject a personal remark. My private views do not interest this assembly; yet, in case there should be any here that share them, and find in them a reason for neglecting the Moslems, I will venture to refer to them. I am one of those that believe that this is the age of the out-gathering of a Church rather than the age of universal subjection to the Kingdom of God. But that very view, rightly understood, involves the belief that amongst all nations and peoples and kindreds and tongues there is an election of grace, to be brought out by means of the world-wide proclamation of the Gospel; and Calvinist though I am, I hold, I might say I *passionately* hold, that every creature has the right to hear the message of redeeming love. To me, therefore, this vast host of largely unevangelised Moslems is an unspeakably dreadful reproach. When will the Christian Church advance to make Christ known to them?

Thirdly, there is a call to advance in the fact that in the amazing providence of God *the Christian Church now occupies strategic positions through the whole of the Moslem world.* Does this seem to contradict what I have just said? It is nevertheless true. Terribly, culpably, as the evangelization of the Mohammedan peoples has been neglected, it is an astonishing evidence of the divine leading that to-day in every Moslem city of any size there is the nucleus of a witness for Christ. "I do not know of a single Moslem city that has a permanent population of over fifty thousand," says Dr. Zwemer, quoted above, "where you cannot find either a printing press, or a hospital, or a school, or a mission of Protestant Christendom. From Morocco right across North Africa, in Persia, in Arabia, in India, in Turkey, every great centre is already a centre to proclaim the truth of Christ. Not only so, but the Bible has been put into every Mohammedan tongue, and there is a growing Christian literature for Moslems prepared and published in all the leading languages." It only needs that these strategic centres should be more fully manned and that the work begun should be more fully developed, and an immense stride toward making up lost ground will have been taken. And if some doors are closing others are opening. Are not the friends of the Sudan United Mission rejoicing in the opening of Emirates, that long seemed shut, to the Gospel of Christ?

Further, the mental and moral unrest which is now so characteristic of modern Islam is a call for a forward movement. The impact of Western science and civilisation upon the Orient has been a very mixed blessing indeed; but this much may at least be said of it—it has shaken Islam almost to its foundations. Missionaries in North Africa tell us that the arguments now advanced by the younger Moslems frequently tell as much against their own religion as against Christianity. This ferment in the Moslem world is too large a subject for me to dwell upon in detail; but the very titles of books that have been written concerning it, such as "Young Islam on Trek" by Basil Matthews, and "The Mŏslem World in Revolution" by Prebendary Wilson Cash, tell their own story. Another modern feature, somewhat allied to that just mentioned, is the awakening of Moslems of a higher grade to the deficiencies of their own system. "An Oxford Graduate, still calling himself a Mohammedan, speaks of home life in India: 'Children brought up in this poisonous atmosphere' he says, 'can hardly be

expected to be a credit or a glory to their country We cannot gather grapes from thorns, nor figs from thistles. Let us then, first and foremost, purify and sanctify our homes and our hearths. We cannot lay the foundation of a healthful Mohammedan community upon sand. We cannot have a very high regard for womankind with a system which sanctions four wives. Polygamy is destructive alike of domestic peace and social purity. Nor can we have a sound basis for family life with our women sunk in the deepest ignorance and the wildest superstition '."

Is there not also a call to advance in the *steady growth of Roman Catholic influence in such Moslem lands as those of North Africa and the Near East?* The imperial aspirations of Italy's dominant figure are now common property. If he could extend his sway from Italian Somaliland, up through Abyssinia, and on to Libya, Egypt, and Palestine, what a prize worth planning for and fighting for! No wonder the Duce waves the sword over his head, and declares himself to be the Friend and Protector of Islam! Yes, but if we may judge by Libya, Eritrea, and Abyssinia, his success would spell farewell to Protestant Missions in all those lands, and if we may believe Catholic papers, they would soon be spheres of exclusively Catholic activity. I say that these political and ecclesiastical movements are a call to the Evangelical forces to advance; but they must fight with weapons that are not carnal. We wrestle not with flesh and blood. Let the advance be that of an increasing witness in lands where the door is still open; above all, let it be an advance on our knees.

Finally, there is a call to go forward in the fact *that in many parts of the Moslem world there are marked signs of spiritual awakening*. It is not only that God is blessing Missions to Moslems with individual conversions. He has always done that. There is something more. Lest I speak of that which I cannot substantiate I will mention only such evidences as I can myself vouch for. As I stand in this room I look toward Moslem Tunisia, and I see a native brother itinerating toward the desert, witnessing for Christ, having his life preserved and his needs met in a manner almost apostolic. I see another native brother in a great city, the father of a Christian family, boldly preaching the word to his own countrymen, in spite of outbursts of persecution. News comes to me from Moslem Algeria of marriages of converts, and of Christian Arab homes, here and there being set up. I look to Djemaâ Sahridj, the first station of the North Africa Mission, and see believing Kabyles giving plots of ground, or material, or labour, to build little Gospel halls in the surrounding districts, and witnessing for Christ to their neighbours. I see one of them, a reader of strong character, exposing the fallacies of the Koran. I learn with thankfulness to God that the first Christian Kabyle Conference has just been held at Tizi-Ouzou; ninety people assembling at M. Rolland's station, thirty of them being native believers, and most of them taking part in prayer or testimony or Bible study; the whole Conference being mainly organised by a Christian Kabyle. I pass on to Moslem Morocco, and see a little Moorish Church witnessing in Tangier; and I hear that for the first time the question of a cemetery for the Moors that fall asleep in Jesus is beginning to be considered. I receive a report of the annual native Conference held at Meknes, and see that not only have large numbers gathered, but that Moorish women, for the first time, are taking part in the devotions, in all dignity and decorum. I read these words from one of our most sober and experienced Moroccan missionaries:—" Two or three years ago my friend and I went up to Fez in October. The heat of summer was passing, but no rain had yet come. The country was absolutely bare; there was no green to be seen till we neared Fez and got among the olive trees. While we were there the first rain came, and when three weeks later we returned there was a lovely gentle shade of green all over the plain, a promise of what was coming, and of the glory of the carpets of flowers that would be there in the spring. I think that spiritually the work in Morocco is at this second stage. For years there was nothing to see as the result of all the sowing of the word of God, and we certainly have not yet reached a time of glorious growth; but there are signs of the Holy Spirit's working everywhere; it may be that in every station there is some response,

and a turning to the Lord. May He soon be glorified in the full blossoming of the living seed that has been so long and patiently sown!"

With these hopeful words I close. For reasons already stated I have given only a glimpse of the position in the Moslem field to-day; but I believe that glimpse to be a true sample of the situation in its broadest aspect. With all my heart I believe that if ever there was a time to advance with the Gospel for the Moslem it is now. While others are set on securing territory with carnal weapons let us labour and pray for spiritual triumphs.

We crave no conquest of the sword
A nobler victory would we gain;
O spirit of the Living Lord
Come Thou and breathe upon the slain!

Awake the conscience; give the sense
Of quiet and helplessness and loss,
Till through the tears of penitence
Men see the glory of the Cross.

Help for Spanish Protestants

As we are going to Press the following urgent appeal has been authorised, and issued:—

Urgent help is required by Spanish Protestants. Although the Spanish Government has done everything within its power yet the situation, especially in Madrid, becomes increasingly distressing.

The President of the Spanish Evangelical Alliance at Madrid writes:—

"Our Protestant community needs immediate help. Many have, for various reasons, not been evacuated and are in constant danger and need. Among them are many women and children. I should thank you with all my heart if you could help us. One of the most practical methods would be by sending provisions, such as condensed milk, sugar, chocolate, dried vegetables, and other articles of nutritious value, all of which are extremely scarce in Madrid. We have a Committee that would see that the distribution was just and fair."

A Spanish Protestant writes:—

"When my wife was expecting the birth of a child, we were obliged to leave our house precipitately because of the proximity of the enemy and the continued bombardment of our district. Now things are better, and we are home again, taking stock of the damage done by the shells. Worse than bombs, however, is the shortage of food. For months we have had no meat, potatoes, beans, nor sugar. We can only obtain oranges, rice and bread, but never in sufficient quantities. Although we have a medical certificate ordering milk for my wife and baby, we cannot obtain any. For all these reasons I am forced to ask you to come to our help. If you could send food it would be better than money. The moment is one of extreme need."

The winter is approaching, and it threatens to be a terrible one in Spain. The cold is intense on the central plateau and the suffering correspondingly great. A substantial sum of money is needed to purchase food at once, which will be sent to the branches of the Spanish Evangelical Alliance for distribution by them among Spanish Protestants. The whole sum raised will be spent on food and nothing deducted for administration.

Roman Catholics are aiding their people. British Protestants will surely be willing to help their brethren in Spain by responding at once to this urgent appeal.

Donations can be sent to the Hon. Treasurer, Spanish Protestant Relief Fund, 19, Russell Square, London, W.C.1, and will be gratefully acknowledged (or they may be paid direct to Barclays Bank, Ltd., 9, Russell Square, W.C.1).

Signed on behalf of the World's Evangelical Alliance and the British Committee on Co-operation in Spain.

H. M. Gooch
F. Bate
W. H. Rainey
J. H. Rushbrooke

8th October, 1937.

Unum Corpus sumus in Christo.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1938

Sunday, January 2nd, to Sunday, January 9th, 1938

(INCLUSIVE)

FOREWORD

Will Christian leaders and workers everywhere please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily during this Week, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 2nd, on the texts suggested for this purpose (see page 172). They are also asked to urge their congregations to make use of the topics for Prayer, also to attend the local united Meetings during the Universal Week of Prayer.

Please forward a brief report of Meetings held and any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1.

To all who in every place call upon God through the Name of the Lord Jesus Christ.

BROTHERS AND SISTERS IN CHRIST JESUS,

In the period of nearly one hundred years in which the World's Evangelical Alliance has each year called forth the prayers of believing Christians, there has never been a time when there was greater need of universal intercession than the year upon which we are entering. The Christian forces are confronting an absolutely unparalleled situation across the breadth of the world. Surely it is without precedent in point of openness of doors?

In this respect there has been nothing like it in the annals of the Christian faith. There have been times when, in certain parts of the world, the doors were as wide open as to-day, but never before has there been a time when simultaneously on all continents, and in so many areas on each continent, the doors were so open to the friendly and constructive ministry of Christianity as they are at the present moment. Without doubt the Christians now on earth are called upon to deal with a situation which is literally world-wide. But Jesus Christ, through His followers who acknowledge His Deity, can meet the needs of an entire world, and to Him we look and in His Name we bow down and worship in faith and hope.

The world situation is likewise unprecedented in urgency. The thought should not only be with us, but should dominate our prayers, our plans, our sacrificial action—the thought that what we do we must do quickly.

"The work which centuries might have done
Must crowd the hour of setting sun."

The situation is unprecedently urgent because of the rising tides of nationalism and of racial patriotism and prejudice. The same is true because the world, both Orient and Occident, is still in such a plastic state—but soon to become fixed or set like plaster on the wall.

In what moulds shall the new world set? Shall they be the moulds of selfishness, materialism, and militarism, or those of idealism, unselfishness, Christ-like ministry and constructive co-operation? Moreover, let us thank God that the situation is without precedent in urgency because of the rising spiritual tide so markedly evident in lands both East and West. It is always wise to take advantage of a rising tide.

Most serious of all considerations summoning us to intercession is the fact that the world situation is one unparalleled in danger. This is due in part to the recent spread of corrupt influences of our so-called Western civilization among the less highly organised lands and races of mankind. It is due also to the fact that in our day there have arisen most sinister anti-religious movements presenting rival claims to the allegiance of men, notably of youth.

The further fact that there is coming forward a generation who have thrown off the restraints of religion and of social sanctions which have held their ancestors for centuries, and who are largely without accepted, unerring, guiding principles, adds to the gravity of the peril. Add to these dangers the alarming development in our day of divisive influences among men—divisive influences in the economic realm, in international affairs, and in race conflicts—and we cannot but recognise the extreme gravity of the present situation which we Christians are called upon to face.

In this situation nothing short of the work of the Holy Spirit, a manifestation of superhuman wisdom, superhuman love, superhuman power, in answer to believing united intercession, will prevail. But that will. Therefore, we call upon Christians of every name and nation, near and far, to stir up the gift of prayer that is in them, and both singly in the secret place, and in groups and larger companies, devote themselves during the coming Universal Week of Prayer to incomparably the most potent and truly Christ-like ministry of intercession.

We are, Your fellow-servants in Christ Jesus,

(*Signed*)

WILLIAM EBOR, *Archbishop of York.*
CHARLES F. ARMAGH, *Archbishop of Armagh and Primate of All Ireland.*
A. J. MORAVIEN, *Primus of the Episcopal Church in Scotland.*
DUGALD MACFARLANE, *Moderator of the Church of Scotland.*
A. F. LONDON, *Bishop of London.*
E. W. BIRMINGHAM, *Bishop of Birmingham.*
PERCY BLACKBURN, *Bishop of Blackburn.*
ALFRED BRADFORD, *Bishop of Bradford.*
C. J. BRISTOL, *Bishop of Bristol.*
HENRY CHELMSFORD, *Bishop of Chelmsford.*
JOHN GUILDFORD, *Bishop of Guildford.*
LISLE HEREFORD, *Bishop of Hereford.*
CYRIL LEICESTER, *Bishop of Leicester.*
EDWARD LICHFIELD, *Bishop of Lichfield.*
ALBERT LIVERPOOL, *Bishop of Liverpool.*
GUY MANCHESTER, *Bishop of Manchester.*
HAROLD NEWCASTLE, *Bishop of Newcastle.*
B. NORWIC, *Bishop of Norwich.*
CLAUDE PETRIBURG, *Bishop of Peterborough.*
GEOFFREY RIPON, *Bishop of Ripon.*
MARTIN ROFFEN, *Bishop of Rochester.*
W. G. ST. EDM. & IPSWICH, *Bishop of St. Edmundsbury & Ipswich.*
NEVILLE SARUM, *Bishop of Salisbury.*
LEONARD H. SHEFFIELD, *Bishop of Sheffield.*
WILLIAM SODOR & MAN, *Bishop of Sodor & Man.*
RICHARD SOUTHWARK, *Bishop of Southwark.*
HENRY SOUTHWELL, *Bishop of Southwell.*
J. W. TRURON, *Bishop of Truro.*
JAMES WAKEFIELD, *Bishop of Wakefield.*
ARTHUR WORCESTER, *Bishop of Worcester.*

GILBERT MONMOUTH, *Bishop of Monmouth.*
W. J. ST. ASAPH, *Bishop of St. Asaph.*
D. L. ST. DAVID'S, *Bishop of St. David's.*
J. IRVINE DERRY, *Bishop of Derry & Raphoe.*
CHARLES LIMERICK, *Bishop of Limerick, Ardfert & Aghadoe.*
GODFREY OSSORY, FERNS & LEIGHLIN, *Bishop of Ossory, Ferns, and Leighlin.*
WILLIAM TUAM, *Bishop of Tuam, Killala & Achonry.*
JAMES BURNS, *Moderator of the Presbyterian Church of England.*
ROBERT BOND, *President of the Methodist Conference.*
ERNEST J. PRICE, *Chairman of the Congregational Union of England and Wales.*
H. L. TAYLOR, *President, Baptist Union of Great Britain and Ireland.*
C. H. SHAWE, *Presiding Bishop of the Moravian Church in England.*
W. WYNN DAVIES, *Moderator of the Presbyterian Church of Wales.*
THOMAS LEWIS, *Chairman of the Welsh Congregational Union.*
MORGAN JONES, *President of the Baptist Union of Wales.*
EDWARD TEGLA DAVIES, *President of the Welsh Methodist Assembly.*
JOHN WADDELL, *Moderator of the General Assembly of the Presbyterian Church in Ireland.*
JAMES COLVILLE, *President, National Council of Evangelical Free Churches.*
M. E. AUBREY, *Moderator of the Federal Council of Evangelical Free Churches.*
EVANGELINE BOOTH, *General, Salvation Army.*
A. H. WILKINSON, JOHN R. TEMPLE, *Secretaries, British and Foreign Bible Society.*
ALFRED COUTTS, *Chairman, National Bible Society of Scotland.*
R. MERCER WILSON, *General Secretary, United Society for Christian Literature.*

BRYAN W. ISAAC, *Secretary, Church Pastoral Aid Society.*
J. H. OLDHAM.
W. WILSON CASH, *General Secretary, Church Missionary Society.*
A. M. CHIRGWIN, *General Secretary, London Missionary Society.*
W. J. NOBLE, *General Secretary, Methodist Missionary Society.*
C. E. WILSON, *Foreign Secretary, Baptist Missionary Society.*
W. H. ALDIS, *Home Director, China Inland Mission.*
DANIEL BARTLETT, *President and Hon. Secretary, Bible Churchman's Missionary Society.*
A. J. MORTIMORE, *Clerical Secretary, Church of England Zenana Missionary Society.*
EDMUND S. CARR, *Hon. Secretary, Zenana Bible and Medical Mission.*
GEORGE L. BRANDER, *Convener, Foreign Mission Committee of the Presbyterian Church of England.*
HERBERT G. PIROUET, *Secretary, South Africa General Mission.*
S. GORDON DICKENS, *General Secretary, South American Missionary Society.*
A. STUART MacNAIRN, *Secretary, Evangelical Union of South America.*
C. H. GILL, *Secretary, Church Missions to Jews.*
ARTHUR G. PARRY, *Secretary, British Society for the Propagation of the Gospel among the Jews.*
JAMES KELLY, *General Secretary, World's Sunday School Association.*
H. W. FOX, *Hon. Secretary, British Christian Council for International Friendship, Life and Work.*
ROBT. C. MACKIE, *General Secretary, Student Christian Movement.*
THOMAS COCHRANE, *World Dominion Movement.*
F. J. CHAMBERLAIN, *General Secretary, National Council of Y.M.C.A.'s.*
HILDA M. GRENFELL, *National President, Y.W.C.A. of Great Britain.*
W. R. OWEN, *General Secretary, Christian Alliance of Women & Girls.*

R. C. HART DYKE, *Hon. Treasurer.*
W. TALBOT RICE, J. CHALMERS LYON, *Hon. Secretaries.*
HENRY MARTYN GOOCH, *General Secretary.*

WORLD'S EVANGELICAL ALLIANCE (*British Organisation*),
19, RUSSELL SQUARE, LONDON, W.C.1.

N.B.—The above are to be regarded as representative of many whose signatures would appear on this invitation were it not for reasons which do not affect the ecumenical nature of the Universal Week of Prayer. The signatures of Colonial and Foreign representatives, to whom the Universal Programme is circulated for signature and translation into many foreign languages and dialects, are not complete until later in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

UNIVERSAL WEEK OF PRAYER.

Topics for Universal and United Prayer

Sunday, January 2nd, to Sunday, January 9th, 1938

SUNDAY, JANUARY 2nd, 1938

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES:

"They were all with one accord in one place" (Acts ii., 1).
"God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. xii., 23).
"He wondered that there was no intercessor" (Is. lix., 16).
"He ever liveth to make intercession" (Heb. vii., 25).
"Pray ye, therefore, the Lord of the harvest, that He thrust forth labourers into His harvest" (Matt. ix., 38).
"He must reign" (1 Cor. xv., 25).

MONDAY, JANUARY 3rd, 1938

THANKSGIVING AND PETITION

THANKSGIVING. Let us thank God—

For the faithful witness of the Church throughout the world, at times in face of serious opposition and grievous persecution.
For so many open doors to the friendly and constructive ministry of Christ.
For unmistakable evidences of the spread of evangelism both in the West and in the East.

PETITION. Let us pray—

For more united thinking, united planning and united action on the part of the Christian forces everywhere.
For the augmenting of the leadership of the forces of righteousness and unselfishness.
For an outpouring of the spirit of prevailing prayer in all lands.

SCRIPTURE READINGS—Luke xi., 1-13; Ps. cxlv., 1-14.

TUESDAY, JANUARY 4th, 1938

THE CHURCH UNIVERSAL

THANKSGIVING. Let us thank God—

For signal and fruitful evangelistic movements in different parts of the Orient and Occident.
For the coming forward here and there of new Christian leaders in the realm both of thought and of action.
For severe testings to which the Christians of various Churches in not a few countries have been subjected and for the triumphant endurance manifested by them.

PETITION. Let us pray—

That the movement for closer co-operation and Christian unity may continue to gather momentum.
That in all the Churches vastly greater lay forces may be liberated and related to the plans for the enlargement of the Kingdom.
That the number of those engaged in exposition and defence of the Christian Faith, by word and pen, may be multiplied.

SCRIPTURE READINGS—Eph. ii., 11-22; Rev. vii., 9-17.

WEDNESDAY, JANUARY 5th, 1938

NATIONS

THANKSGIVING. Let us thank God—

That so many more voices and pens than ever before are speaking and writing for better understanding, goodwill, and co-operation among the nations.
That under the leadership of many Christian youth movements among both young men and young women, the new generations are setting their faces towards peace, and the fulfilment of the prayer "Thy kingdom come."

EVANGELICAL CHRISTENDOM

PETITION. Let us pray—

That all organisations and agencies which are concerned with youth may address themselves to the basic task of developing the international mind, the international heart, and the international will.

SCRIPTURE READINGS—Ps. xlvi.; Matt. v., 1-12.

THURSDAY, JANUARY 6th, 1938

MISSIONS

THANKSGIVING. Let us thank God—

That the Christward movement in the non-Christian nations is growing in volume.

That the younger Churches of Asia, Africa and Latin America are developing in initiative, sense of responsibility, leadership, and propagating power.

PETITION. Let us pray—

That more of the ablest and best furnished young men and young women may, under the guidance of the Holy Spirit of God, dedicate their lives until death to the missionary career.

That the World Missionary Conference to be held in Hangchow, China, in the early autumn of 1938, may, even more than its predecessors at Edinburgh and Jerusalem, afford an adequate authentic lead for the coming years to all the missionary forces.

That the International Missionary Council and the various National Christian Councils may continue to weave together in fellowship, in mutual sharing and in concerted action, the various Boards and Missions representing those engaged in Missionary work.

SCRIPTURE READINGS—Matt. ix., 35-38; 1 Cor. xii., 4-20.

FRIDAY, JANUARY 7th, 1938

HOME LIFE AND EDUCATION

THANKSGIVING. Let us thank God—

For the influence of the Sunday School movement throughout the world.

For increased and truly progressive attention being paid to the vital subject of religious education.

For fresh, creative thinking in the field of Christian higher education.

For growing solicitude among Christians as to the breakdown of family life, family piety and prayers, and resulting perils to youth.

PETITION. Let us pray—

That Christian teachers and professors in schools and colleges may concern themselves not only with developing subjects, but also and even more with developing the character and faith of scholars and students.

That God may mightily use all movements amongst Christian students and other Christian bands of the studying youth, to the end that our centres of learning may also become increasingly strongholds and propagating centres for pure and creative Christianity.

SCRIPTURE READINGS—Acts xx., 18-21, 28-35; 2 Tim. i., 3-9; 1 Tim. iv., 6-16.

SATURDAY, JANUARY 8th, 1938

HOME MISSIONS AND THE SALVATION OF THE JEWS

THANKSGIVING. Let us thank God—

For the heroic and self-effacing service being rendered in Christ's name by so many men and women in the more obscure and difficult fields in rural communities and in the troubled heart of great cities.

For the leadership being afforded by the International Committee on the Christian approach to the Jews, in rethinking, in restating, and in assisting in the revision of, programmes and measures for the evangelization of the Jews.

PETITION. Let us pray—

For all who are in a position to bring light, relief and emancipation in the zones of misunderstanding, friction, persecution and strife in relations between Jews and other races, also in other areas of race conflict.

For the raising up of more real leaders to come to successful grapple with home mission problems and situations which have baffled our Churches for years—leaders of vision, comprehension, creative ability, power to co-operate, unselfishness and courageous.

SCRIPTURE READINGS—Rom. ix., 30—x., 13; Ps. cxlii.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—(ED.)

The Blankenburg (Germany) Evangelical Alliance Conference

The 51st Blankenburg Evangelical Alliance Conference took place in August at the little town of Blankenburg in the Thuringer Forest — with its charming surroundings—the idyllic Schwarzatal. The mountain Greifenstein, so full of old legend, the beautiful immense forests of fir trees which belong to the best of the Fatherland, all tend to act like a magnet to those who seek rest and to the weary wanderer. Who would not willingly breathe once the mild invigorating air of the Thuringer Forest or walk along its charming streams amidst evergreen fir and pine trees and so, as it were, bring back to life the history of our people through which God used Thuringen many a time as the turning point, or fresh starting point of remarkable epochs. Names like Eisenach, the Wartburg, Weimar, Erfurt, Coburg, need only be mentioned to prove the truth of what has just been said.

But the attraction of Blankenburg does not solely rest upon the beauty of nature which is so greatly praised by song and the historical meaning of the Thuringer County. In this small town there is a yearly gathering, generally during the last week in August, the "Blankenburg Evangelical Alliance Conference," to which people flock from every part of Germany and even beyond it from other countries.

Fifty-one years ago a few followers of Christ, belonging to various Churches and denominations, invited by Miss von Weling, spent a few days together in prayer and study of Holy Scripture at the foot of the Greifenstein mountain. But their number grew from year to year. The thought of such a gathering caught fire like a spark fanned by the wind. It grew into a big movement. The hostess' drawing-room became too small for such a gathering, they had to take a larger room; they then built a Hall to hold 800 people, which again was not large enough, until, in 1906, they built the large Conference Hall to hold 2,200 people. Ever since it first opened, it has always been well filled; often hundreds of people have to stand. Most of them come from long distances, from Königsberg and Tilsit, from Berlin, which is generally represented by several hundreds from Hamburg, the Rheinland, Saxony, Bavaria, Würthemberg, Baden; in fact, all the German counties. Who knows all the various people or can mention the names of all who attend? Civil servants arrange their holidays so as to be able to partake in the Alliance Conference at Blankenburg.

Members belonging to different Churches save up throughout the year so that, when August comes, they have sufficient money saved for travelling expenses. Those who live in towns not too distant come by charabanc. Christian workers from every station in life wait anxiously to hear the subject which will be discussed at the Conference, and wonder if, in spite of the cost, it may not be possible for them to enter into the spirit of the Conference for at least a day or two and to feel its influence in their lives.

Once the last week of August approaches there is a regular stream of people into Blankenburg from all sides. All the hotels and private houses where guests are received, are filled. From morning to night one meets people, with Bible and Hymn-book in their hands, going to the tent at the foot of the mountain. There is practically only one subject talked about. The moment one enters the Conference Hall one is conscious of a special and spiritual atmosphere. Is it that one feels the Divine Presence, what Tersteegen expresses so beautifully in the significant words "God is here, let us come into His Presence with reverence and holy fear"? Is

it the solemn hush that is felt in an assembly of believers? Is it the prayerful expectation built on the promises of God's Holy Word, which was experienced at the house of Cornelius, by the following words: "Now therefore are we all here present before God, to hear all things that are commanded thee of God" (Acts x., 33)? This atmosphere of solemn expectation is already felt at the opening session. With the opening hymns, sung by thousands from the depth of their being, one feels as if the strains were being carried on angels' wings over the roofs of houses, in the streets, and in the gardens of the town. It is as if one realised the deep meaning of the truth contained in the words of Psalm cxxxiii., 1, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Religious Liberty in Roumania A serious position appears to have been created in Roumania by a decision, given on April 17th by the Ministry of Cults, which comes practically to a suppression of much of the activity of the Baptist denomination in that country. On August 3rd the Baptist Union of Roumania assembled in general congress at Bukarest, under the presidency of the Rev. J. R. Socaciu, and the April 17th decision was discussed. Evidence was produced showing that a result of that decree had already been the closing of some Baptist places of worship, notwithstanding the fact that the decree itself had allowed a six-months' interval. The delegates to the Baptist conference expressed pessimistic views as to the future. "The conditions laid down in the decree are incapable of fulfilment, and its effect, if applied, would be the general closing of Baptist churches and the silencing of Baptist preaching." The conference passed a resolution expressing deep dissatisfaction and energetic protest against a "decision" which overthrows the rights of Baptists and would close their houses of prayer and forbid them to preach the Gospel. The conference also authorised the Union Committee to take all needful steps to defend the rights of the denomination and to resist the arbitrary policy whose effect, declared the conference, already is evident in the shutting up of many churches. Finally, the conference appealed to the Roumanian Government to recognise the Baptists as a religious confession throughout the whole of the country. The London *Baptist Times*, August 12th, says: "The resolution was adopted with absolute unanimity and every manifestation of strong feeling. Its passing (which took place in the presence of a high official of the Cultus Ministry) probably marks an epoch in the struggle of the Roumanian Baptists for freedom. It is impossible to foresee the developments of the near future. Will the Government withdraw the 'decision' whose meaning is now made clear to the world? The signs are not favourable. Ecclesiastical [Greek Orthodox] influence is powerful in the Ministry of Cults. The Roumanian Baptists are as fully prepared to suffer as are the members of the Confessional Church in Germany."

The Jewish Tragedy A conference was held recently in Vienna, under the auspices of the International Missionary Council, to discuss the present tragic position of the Jewish people, and the best way for Christians to approach the problem. In the *Church Assembly News* Mr. Kenneth Grubb gives an account of the proceedings. In all, sixteen countries were represented, by sixty delegates. The Rev. C. H. Gill, secretary of the Church Missions to Jews, was chairman. One of the most prominent speakers was the Anglican Bishop in Jerusalem, whose intimate knowledge of affairs in the Holy Land enabled him to cast much light on that intricate problem. In his *Assembly News* article Mr. Grubb says: "Since the Great War there can hardly have been a more tragic Christian conference than this at Vienna. It was lamentably apparent that the Christian Church as a whole had almost completely failed in its responsibility to the Jew. Large masses of Christian people might almost be said to have embraced hatred of the Jew as an article of faith. To others, the mere presence of the Jew is something which civilisation must shake off, as a man shakes off a viper from his arm. Even in countries such as Great Britain, with a long tradition for fair play and generous treatment of minorities, anti-Semitism is growing. Naturally, there have been provocative causes for this attitude: they are always

found on the lips of the religiously indifferent. They have no place in the faith of a Christian whose calling it is to love his neighbour, and if he cannot do that, to love his enemy."

God or Hitler? We learn that pressure is being brought to bear upon Confessional Church leaders and that it is not unlikely the movement as a whole may be placed under restrictions which will mean something more than persecution. The following comment (by a prominent British newspaper) is, we fear, reliable :

> The church conflict in Germany may be regarded as a permanent feature of the National Socialist *régime;* but the manifesto read in all the Evangelical churches in Germany last Sunday is one more sign of how critical the position has become. The manifesto was drwn up by the leaders of the Lutheran and Confessional Churches at Cassel last June; it fully admits the legitimate claims of the State, insists on the loyalty of the churches, but protests once again at State interference in purely religious affairs. The manifesto was published only after the Government had rejected a petition asking that direct negotiations should be opened with the Church leaders. Their appeal is the more reasonable because the system of neutral committees has broken down; the Evangelical churches are thus left face to face with the State, while the Reich Ministry and the German Christians have now taken over direct responsibility for ecclesiastical administration in many districts. Unless the Evangelical churches can obtain some compromise they will lose their last vestiges of administrative authority. Thus the manifesto warns Christians to be prepared for martyrdom if the conflict continues, as it will; and it should be remembered that in their struggle they are fighting almost alone not merely for religious liberty but for the rights of "private conscience" in the Totalitarian State."

The Tolitarian State possesses and has shown a very terrible power. To quote Mr. F. A. Voigt : "It can fascinate as well as coerce, and it was able to make deep inroads into the minds of all young people in Germany. Many pastors were unable to come to a decision—not through weakness but through genuine perplexity . . . Many of the clergy saw it all coming, and perceived the true character of the Totalitarian State long before the politicians and economists did. Before it was established in Germany twenty-one pastors of Altona, near Hamburg, issued a warning to the German people. This warning contains the following words : "Whoever places the Church and her message under the influence of a political power, converts that power into a religion hostile to Christianity . . . We reject every deification of the State. If the civil authority claims dominion over the human conscience, it thereby becomes anti-Christian. . . . ." The issue of the present conflict in Germany is between God and Hitler. The recent Japanese pressure upon China has led to a united Christian protest, and the proposal for a boycott of Japanese goods in this country and elsewhere. Much at this time is being made of friendship with Germany. Is it not the time to suggest a united Christian protest in this country directed to persecution of and pressure upon the German Christian Churches, thus making it clear that there can be no question of the good feeling between the two countries, apparently so much desired in Germany and in England, while liberty of conscience and worship are thus trampled upon and made subject to a ruthless and anti-Christian administration?

Protestant Call to All Christians in Austria From a contemporary we are given to understand that the war waged in National Socialist Germany against Catholics and members of the Protestant Church has produced consequences in Austria as unexpected, as unwelcome to those responsible for the anti-religious war. A distinguished Protestant minister, Pastor Koch, of Ramsau, in Styria, has published a sensational article entitled "Hands Across the Ditch," which is addressed alike to Austrian Protestants as well as Catholics, and which calls for a joint fraternal defence against the enemies of their mutual Christianity. Pastor Koch, in his article, "Hands Across the Ditch," turns against the "main argument from evangelical circles" that the present Federal State of Austria by her pronounced Catholic character is a menace to the equality of rights enjoyed by Protestants. In order to prove the contrary, he quotes from solemn declarations made by the Federal Chancellor, Dr. Schuschnigg, and asserts that the Government has given considerable amounts for the relief of distressed Protestant parishes, that the Burgomaster of Vienna gave clothing to poor Protestant children on the occasion of their Confirmation, and that, by

virtue of the Constitution Protestants have seats in most of the prepresentative public bodies, although they are barely four per cent. of the entire population of Austria. Pastor Koch calls upon his co-religionists to cast off all prejudices and animosities, and to join Catholics in the defence of common Christian possessions. "This does not mean," he says, "the levelling of the differences of creed, or to attempt a compromise, but that, in view of the onslaught of anti-Christian forces, Christians should become conscious of their higher community, not out of fear of those enemies, but because the Lord of the Church and the world with His spirit and His plan works in Christendom." The invitation to Protestants and Catholics to join hands has caused all the more sensation because Pastor Koch made use of the Catholic Press to "broadcast" his summons. By chance, and without any previous knowledge of this invitation of the Protestant pastor, the organ of Catholic Action, *Catholic Life*, at precisely the same time, published a leading article, which concluded: "By the new Protestant Church Constitution, which has just been resolved by the Government, the 'new Austria' most convincingly demonstrates her Christian character, as well as her will to do justice to all her citizens. The Austrian Catholics in this hour are calling upon their Protestant fellow-citizens to strengthen the front of Christianity against the attacks of godlessness and the new heathenism." We look for further information concerning this strange and unexpected united Christian front. At present we report on what has been made known to us through an apparently well-informed contemporary.

Forthcoming Budapest Eucharistic Congress

The next international Eucharistic Congress of the Roman Catholic Church is to take place next year in Budapest. During our recent visit to the city we learned of this, and of preparations already well advanced for making every possible use of the beautiful waterway of the Danube to advance the purposes of the Congress. One of the features of the programme will be a procession on the Danube, when the "Blessed Sacrament" will be escorted by a flotilla of boats between the illuminated banks of the river. Those who have visited Budapest know that the route of the projected procession is beautiful, and in some ways unique. The Hungarian capital stands on the banks of the Danube, which divides the lines of magnificent buildings in the form of the letter "S." On the smooth plain to the left stands the modern metropolis, and on the right, on a series of eminences, rise the finest monuments of historic Budapest. On the left the illuminated Gothic arcades of the Parliament buildings, and on the right the marvellous baroque towers of St. Anne's Church attract the eye. Then comes the fortress fronted by the Fishers' Bastion, and the Coronation Church standing a little farther back. Parts of the buildings, Romanesque and Gothic, towers and arches, all glitter and sparkle like some fairy town. We were privileged to see the city and river thus illuminated with the addition of the harvest moon, an unforgettable sight. May we not use the information to impress upon our readers the need of doing all possible to help our Protestant brethren in Hungary to stand and withstand, and by united and faithful witness to the pure faith of the Gospel of Christ to bring about in Hungary a new Reformation born in Truth and Love.

Religion in Soviet Russia

We have received the following information: "For several months the most important daily newspapers in Soviet Russia have repeatedly mentioned the growth of a 'religious' movement among the people. Among miners and workers in factories of the 'Donetz' region a certain 'religious atmosphere' has been felt of late (according to *Trud* of 27th August, 1937). Houses for worship have been built and the workmen themselves have contributed freely material supplied to them by the Government for their own use. Christian baptism has become a custom once more. In the mines, where there is constant danger of landslides, services of worship are taking place. Religious tracts are being sold. The *Komsomolskaja Prawda*, the organ of the Communist Youth of U.S.S.R., states on August 5th that the enemies of the Soviet *régime* 'the partisans of Trotzki and Bucharin, and all nationalist bourgeois, who have always stood for the support of their

churches to which they still continue, under different pretexts, to give their help, are thereby consciously opposing anti-religious propaganda.' In consequence this paper calls attention to the need for more intense propaganda and zeal on the part of all anti-religious associations in Russia, for 'these enemies of Russia aim at securing for themselves as many votes as possible among believers.' The number of Orthodox parishes in U.S.S.R. is, according to the State census, 30,000. This number is growing constantly, as are the groups of twenty or so faithful Church members, whose purpose it is to get more and more churches opened. Priests have gained prestige by the fact that as readers in the village reading-rooms they have often been able to provide explanations on Soviet literature, which has considerably strengthened their position. All this has caused renewed anxiety on the part of the anti-religious leaders. An attempt is to be made to enlist the services of the miners in this struggle; up till now these have maintained a 'neutral' attitude because they have a large number of Christians among their workers. But now the 'slow process of the atheistic education of workers' is, according to the paper, to be officially abandoned. In fact the Central Administration of the Mines in Russia has already made a declaration concerning anti-religious propaganda in the mines, which was published on September 10th in *Trud*. This declaration constitutes an appeal to all workers in U.S.S.R. to be ready to participate in anti-religious propaganda organisations. It is deemed necessary to discover all counter-revolutionary plots which may exist among church people, as well as any scheme for reverting to the Constitution in the interests of the above-mentioned groups. The best means for this is a well-ordered, patient organisation of anti-religious propaganda. The Anti-God association has been urgently requested to prepare, within a month, all the necessary broadcasting material for the purpose. It is expected that papers like *Trud* and *Klub*, as well as 'Labour News' or 'Questions concerning Syndicate Movement' will publish, from time to time, anti-religious propaganda news. The State must make every possible effort to see that the necessary books are written for anti-religious propaganda on a large scale. The production of artistic anti-religious films is urged, as are plays for the theatre, instruction by special classes in schools and popular literature in all the libraries."

Further News Concerning the Crisis in Roumania

A ministerial "decision" (which has the force of law) was published in April last, signed by M. Jamandi, the Minister of Cults and Arts in the Roumanian Government. This "decision" forbids the organisation and activity of some Evangelical groups outside as well as inside the Orthodox Church. Others are not directly suppressed, but their existing statutes are annulled, and conditions for their organisation and work laid down which the authorities know full well are impossible of fulfilment. The chief victims are the Baptists, whose churches include over 65,000 communicant members. Their Union has solemnly and unanimously declared in conference at Bukarest that it is impossible to conform to the terms of the "decision." In the absence of such conformity within six months from the publication of the "decision," the Baptist churches will, under its terms, become illegal societies. The Baptists have taken their stand with the clear knowledge that it involves danger and perhaps prolonged suffering, but they see no alternative. It is notorious that the decisive influence in securing this drastic "decision" has been that of the ecclesiastical authorities in the land. Such an attitude is hopelessly inconsistent with that which the Roumanians took at the Oxford Conference in July. Five distinguished men were at Oxford to represent the Roumanian Orthodox Church, namely, Professor Serban Ionescu, Professor C. Iordachescu, Dr. Vasile Geo. Ispir, the Rev. Irineu Michalescu, and the Right Rev. Archimandrite Juliu Scriban. These Orthodox members joined with the rest of the Conference in condemning all religious persecution and even any connivance with the State in the repression of religious minorities. The policy of repression, which has already been set in motion (for many churches in Roumania have been closed without waiting for mid-October) is therefore being supported by a Church whose representatives at Oxford have solemnly renounced any such policy, and this in alliance with a State the letter of whose constitution favours entire religious freedom.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

Dr. John R. Mott on Christian Unity

Dr. John R. Mott, who has rendered the World's Evangelical Alliance a great service by preparing, by invitation of the Council, the letter of invitation and the topics for prayer for the Universal Week of Prayer, 1938, states: "In the period of nearly one hundred years in which the World's Evangelical Alliance has each year called forth the prayers of believing Christians, there has never been a time when there was greater need of universal intercession than the year upon which we are entering. The Christian forces are confronting an absolutely unparalleled situation across the breadth of the world. Surely it is without precedent in point of openness of doors? In this respect there has been nothing like it in the annals of the Christian faith. There have been times when, in certain parts of the world, the doors were as wide open as to-day, but never before has there been a time when simultaneously on all continents, and in so many areas on each continent, the doors were so open to the friendly and constructive ministry of Christianity as they are at the present moment. Without doubt the Christians now on earth are called upon to deal with a situation which is literally world-wide. But Jesus Christ, through His followers who acknowledge His Deity, can meet the needs of an entire world, and to Him we look and in His Name we bow down and worship in faith and hope." Because of his extensive travels in the interests of missionary endeavour, Dr. Mott is one of the most international figures in the Church to-day. Although he regards the present time as the most critical and dangerous in the life of the world, Dr. Mott admits that on the whole he is more optimistic now than he has ever been. In the past twenty years, he argues, no nation has done one-tenth of what it might have done to prevent the disasters which are pending, and nothing has happened in that time to invalidate a single claim made by Jesus Christ. "We have had the key to the situation, but we have not turned it."

The Archbishop's Recall—A Criticism and Correction

It can be wondered whether the dignified and arresting words of Dr. Lang when he uttered his recall to religion at the close of 1936 are being correctly interpreted through all the machinery which has been started to endeavour to awaken the national conscience. Recently we have received a publication (issued by the Archbishop's Evangelistic Committee) entitled "The Archbishop's Call to the Nation and Church—The Next Stage." The introduction to this pamphlet seeks to interpret the "Gospel of God" and "The meaning of Conversion." Neither of the interpretations are satisfactory, and it might be well if such publications could be submitted before issue to some central and inter-denominational body or representatives so that criticisms might be avoided. Under the heading "The Gospel of God" the reader is told that "from its beginning the preaching of the Gospel has been, and always must be, a proclamation of the good news of God. This good news is given to us through His Son, Jesus Christ." We submit that the Gospel (of Christ) is the good news *from* God (and not *of* God, for it concerns Jesus Christ—"unto you is born this day . . . . a Saviour"). There is a great, and grave, distinction here. Then, under "The Meaning of Conversion" it is stated that "Conversion is the turning of the whole life to Christ, the glad yielding of the whole personality to Him and to His service." In one sense this is correct, but insufficient. It is true that not every person needs or experiences the "convulsive type of conversion" (as the pamphlet describes it), such as was experienced by St. Paul, etc., but there can be no conversion apart from the pains of birth, or rebirth, no re-creation of the new man in

Christ Jesus without regeneration. All this and much more, needs to be carefully interpreted if we are to capture the message and spirit of the early Church and the presence and power of the Holy Spirit which accompanied its witness. We regret there is a paragraph in the publication under review headed "The Bible" which, while rightly stating there is much mental confusion about the value of the Bible to-day, adds "we need to take into account the proved results of critical research into our preaching and teaching about the Bible." Will the Archbishop's Evangelistic Committee tabulate these "proved results"? Is it quite fair to call them up (for to many they have been laid to rest) without indicating their identity? What is the use of preaching the Gospel if you do not trust the Book which is the only revelation of it?

"The Master-Light"

"'The lamps are going out all over Europe; we shall not see them lit again in our life-time.' So spoke Sir Edward Grey on the night of August 3rd, 1914, and who of us can deny that his prophecy has been fulfilled?" We quote Rev. John A. Patten, Literary Superintendent of the British and Foreign Bible Society, in "The Master-Light" just published as the popular report of the Bible Society's work during the past year. "The lamp of international friendship was quenched when the mighty armies of Europe marched to battle, and although it is now nearly nineteen years since the war ended, it has not been relit . . . Without dwelling on the lamps of happiness put out in millions of homes through the losses of the war, we may note that the lamp of moral and religious idealism was also quenched in those years of bloodshed. War is the enemy of goodness and religion."

"The lamps must be relit. Never let us surrender to the idea that all is lost," pleads Mr. Patten. "But great effort will be needed. We shall not slide out of darkness into the light—we must step into the light. The Bible is the 'Book of Light,' and the report tells the story of what the Bible Society has done during the past year to place the Book of Light in the hands of mankind.

During the year six new versions were added to the Society's list. All are for Africa. Besides these Gospels in fresh languages, the New Testament has been completed in three languages already on the list. Two of these are for Africans and one for the Mailu people in Papua. The whole Bible has been completed in two further African tongues.

Last year the Bible Society issued 11,343,948 copies of the Scriptures—1,040,025 Bibles, 1,246,743 New Testaments, and 9,057,180 Portions—in many hundreds of languages. This immense circulation, exceeded on only four previous occasions, shows that the demand is both insistent and widespread. It is impossible to weigh the significance of the fact that more than eleven million copies of Scriptures have passed into the hands of men in the course of the year, but this at least may be said: these books contain the light of truth, and where they are read and studied the light shines into the mind and heart of the reader. The work of the Society is to spread the light of the Scriptures, and it may be claimed that that work is being done on the widest scale.

Reunion with the Roumanian Orthodox Church

Those who follow the Bishop of Gloucester and his friends in the strange maze into which he is leading the Church of England will not hear with pleasure the recent news from Roumania concerning new regulations on matters of importance to what in Roumania are known as the "sects," a term which implies everyone outside the Orthodox Church. A correspondent writes: "New regulations with reference to the Nonconformists (always referred to there as 'sects') in Roumania have recently been issued. Some are definitely forbidden, some are allowed, but they have to apply afresh for authorisation. Here are some of the conditions of such authorisation. The request for authorisation must be backed up by the signatures of not less than one hundred male heads of families, of whom not less than fifty must live in one centre, the other fifty residing within a distance of 10 kilometres from that centre. These signatures must be provided with legal certificates to be issued by the local authorities. Every one knows how often these certificates are refused by the local

authorities, who are a law unto themselves. Further, every such centre must be served by a resident preacher, who must have passed four primary and four secondary classes and have special training for the post. Meetings may only be held in properly licensed buildings. No colportage is to be permitted and there are the most stringent rules against anything which could be construed into proselytism. Those who know the scattered little bodies of believers in the villages of Roumania and the backward state of education there will realise that such regulations will mean the closing up of almost, if not all, the existing meetings and services and the impossibility of starting any new centre. We can only hope and pray that these regulations may be found so hopelessly impossible in the working that they may be modified or rescinded. It is to be feared, however, that they have been formulated with the very object of making all work outside the Orthodox Church impossible."

"Fraternising Opposites" in Australia

The Courier-Mail, of Brisbane, Australia, for April 4th, had a long report headed, "Hope for One Church: Bishop Dixon to Dr. Panico: Prayer at Civic Reception." It recorded an official welcome given by the Brisbane municipality to Dr. Panico, the Apostolic (Papal) Delegate to Australia. We read: "Bishop Dixon, who represented Archbishop Wand (the Church of England prelate), extended a sincere welcome to the Apostolic Delegate from the Anglican Diocese of Brisbane and the Province of Queensland." The impartial onlooker cannot but wonder how an Anglican diocese could welcome a Papal Delegate: seeing that the very mission of such Delegate implies denial of the validity of the jurisdiction of the Anglican Church, and is an effort to override all rights opposed to those of the Pope. The Anglican Bishop is reported as having said: "We welcome you as a representative of the great Roman Catholic Church. Speaking for ourselves, I would say definitely that we can never forget the history which is behind us; we can never forget how in the past we have been united to you in faith and in practice, and we most earnestly pray that the day may quickly come—it cannot come too quickly—when all that is between us will be finally removed." These are strange words! "The history which is behind us" proves that the principles of the Anglican Church are fundamentally opposed to those of that of Rome; and "all that is between us" can be "removed" only by the abject surrender of Anglicans. It was surprising also to read that the Minister for Health and Home Affairs (Mr. Hanlon), in extending a welcome from the Government, said ....: "The advice of leaders of thought, social, political and professional, had not always been sound, and there were challenges on all sides to democracy, which, however, must triumph in the long run." If intended as a veiled warning to the Papal Delegate, such words may have been timely; but in any other sense it is hard to understand their utterance as part of a welcome to a prelate whose master, the Pope, is opposed to democracy.

Civil Liberties

Mr. Charles C. Marshall, a prominent New York attorney, has addressed an Open Letter to the leaders of the National Conference of Jews and Christians, of which he is a member. In that letter he alluded thus to the relations of the Roman Catholic Church to civil and religious liberties:—"The claim of our Catholic citizens to possess for themselves in the teaching of their Supreme Pontiff the equivalency of the teaching of the Almighty God, obviously establishes for them in the political community a status and privileges as ordained of Almighty God, and therefore potentially superior to the moral status and moral rights of non-Catholic citizens. There is thus in our midst a body of citizens whose pious and sincere convictions require, in reason, that our laws, political concepts and institutions be conformed to Catholic doctrine and Catholic law, that their Church enjoy full liberty and independence from the civil power, and that the sacred Sovereignty of their Pope enjoy supremacy over every human law and authority in matters belonging to morals." It will be remembered that when, some years ago, the Catholic "Al" Smith stood for the presidency of the United States, it was Mr. Marshall who, by quoting extensively from Papal Encyclicals con-

demning the principles of freedom, led to Mr. Smith's repudiating that teaching: an act which created embarrassment to American Roman Catholicism but did not suffice to win the election.

The R.C. "United Front"

In the last issue of *Evangelical Christendom* was an article examining the "strange appeal" of Dr. Hinsley, Roman Catholic Archbishop of Westminster, for a "united front" of all Christian Churches. The article suggested that the strangeness of that appeal arose largely from its apparent contradiction of the doctrine and practice of the Roman Church itself. This impression is confirmed by a leading article in the Roman Catholic paper, *The Tablet*, August 14th, on the subject of the Edinburgh Conference on Faith and Order. Under the title, "Rock and Sand," the article said: "If Catholics stay away from these gatherings, it is not from any lofty indifference to the efforts of their fellow-Christians; it is because, under these conditions, abstention is the truest charity. It is false friendship to pretend that cardinal errors are side-issues. The very reasoning which makes speakers at these gatherings deplore the absence of representatives of what they will call the great Roman Church, but not the Catholic Church; the reasoning which starts from the postulate that no one body is entitled to call itself 'the Church,' and that there are only Churches, would be fortified by a complaisant participation. We do not pray with heretics or schismatics, because we have to bear witness to the worship they have abandoned in favour of their own selections." It becomes more and more curious why Dr. Hinsley made an appeal so inconsistent with his Church's normal attitude. By the way, it seems incredible to some that this "United Christian Front" (so called) should have the signatures and support of outstanding representatives of Methodism, including the Editor of one of its most impressive publications.

Dr. Orchard

The Rev. Dr. W. E. Orchard, since he left the Congregational Church and formally joined that of Rome, has not been prominent in the public eye. That fact, we understand, has been due partly to health reasons, which have lessened his activities. He has, however, contributed frequently to the Roman Catholic Press. Amongst other articles he is writing a series in *The Catholic Herald* on "The Conversion of England." By that phrase he means, it need hardly be said, the return of the country to the Roman Catholic Church; and in one of the articles he asks, "Is it Conceivable?" "We can look," he said, "for no mass conversion such as was possible in earlier days, or may still be hoped for among primitive peoples. . . . Careful historical observers are inclined to regard the conversion of England (apart from some divine miracle) as humanly inconceivable; and that because they believe the Protestantism of this country is too entrenched, embittered as it is by historical memories (however biassed they may be), while it is buttressed by the fear (however baseless) that a Catholic ascendancy in this country would mean the loss of political independence and the coercion of the individual conscience." Dr. Orchard, we think, is quite right in the view that the conversion of England to Rome is inconceivable. The view is also partly right which holds that the impossibility of such return is due to British fear of Papal menace to civil and religious liberty. Dr. Orchard, however, overlooks two other factors which are of even greater importance. The first of these is that, in order to regain England, Rome would have to destroy a great mass of positive religious belief opposed to her own. Dr. Orchard seems to have got the common Roman idea that disbelief in Roman Catholicism means lack of any belief at all. Nothing could be farther from facts! The other great factor omitted from his consideration is that it has become an instinct of Englishmen to repel the claims of a self-styled infallible priesthood, and to regard religion from a point of view more personal and individual than is allowed by Rome. These two factors, even taken alone, would make the return of the country to the obedience of the Papacy "inconceivable."

"The Catholic Mind"

Stella Maris ("Star of the Sea") is one of the liturgical titles ascribed by the Roman Catholic Church to the Virgin

Mary." A magazine entitled *Stella Maris* is published monthly by the Jesuits of Manresa House, Roehampton, London. Its September number contains an article by the late Rev. Edmund Lester, S.J., on "The Virtue of the Month: Catholic-mindedness." Father Lester, who died a year or so ago, was a very enthusiastic priest, himself a convert to Rome from Anglo-Catholicism, and whose great ambition it was to make converts to the Roman Church. The article here referred to is interesting and useful as showing the ideal he entertained of what is the real "mind of a Catholic." The first thing to do is to get rid of all tendencies to conform to the "Protestant atmosphere" of the country. It is therefore needful to get an "Ignatian Respirator against the noxious gases of the Reformation." By "Ignatian Respirator" is meant a mental safeguard fashioned on the model of the spiritual theories of Ignatius of Loyola, the founder of the Jesuits. What, then, is its nature? Judging by Father Lester's article, it comes to this: Abandon all intellectual freedom and be ready to believe anything whatever which comes from Rome. Whether it be on the conventual orders, the Temporal Power of the Pope, the "Ne Temere" decree, the "Index of Prohibited Books," the tales found in lives of Saints, or anything else whatever, if ever a doubt arises stifle it. "When these ideas begin to take shape it is time to put on the Ignatian Respirator." If "you don't believe half the things you read in the Lives of the Saints," put on the Respirator to guard against such awful doubts! Did Father Lester realise the full absurdity of some of the tales in Lives of Saints? Is the "really Catholic mind" one which regards it as sin to doubt that St. Francis Xavier raised numerous people from the dead; that the Venerable Anthony Claret performed a miracle to enable a smuggler to evade the Customs; that the "Holy Blood" of Bruges is really the blood of Jesus; that angels carried the "Holy House" from Palestine to Coretto; and so on? The "Catholic mind" which Father Lester advocates is pure credulity, and leads to endless abuses and superstition. The article is useful as evidence of the nature of the Jesuit ideal of how the laity should be trained.

Oliver Plunket

We gather from the Roman Catholic papers that a movement is afoot amongst members of that Church, in this country and Ireland, for the canonisation of Oliver Plunket, a Roman Catholic Archbishop of Armagh, who was executed in England in 1681 on a charge of treason. A League of Prayer for the Canonisation of Blessed Oliver Plunket has been formed. Some weeks ago a large Roman Catholic pilgrimage was held in his memory to Downside Benedictine Abbey, near Bath, where Plunket's body now lies. The history of the death of that seventeenth-century prelate, therefore, becomes a matter of interest, so we reproduce the following account from a letter in *The Somerset Standard*, August 6th: — "Archbishop Plunket was executed in the reign of Charles II., for alleged treason. The times were exceedingly stormy; Titus Oaks's 'Popish Plot' had but recently convulsed England. Was the Irish Archbishop guilty of the charge brought against him? The *Encyclopædia Britannica*, 14th ed., vol. 18, p. 87, says: 'He made a good defence, but on the most absurd of evidence the jury convicted him of treason.' The *Dictionary of National Biography*, vol. 45, p. 444, says: 'Plunket freely confessed that he had done everything that an Archbishop of his Church was bound to do, and that there might be matter for a *præmunire*. As for treason, the evidence, as we now read it, is so absurd that it is hard to understand his conviction by the jury after a quarter of an hour's deliberation.' A fairly full account of the case is found in the *History of England*. Of the Roman Catholic, John Lingard (edition of 1855, vol. 10, pp. 14-15). The Archbishop was accused of promoting a design for a French invasion of Ireland. He was transferred from Ireland to England for trial; and he complained of this because (he said) it was known that no Irish jury would find him guilty, and an English one would be prejudiced. No doubt that was true: but, of course, the Irish jury also would be prejudiced (in his favour). On the whole, however, it would seem he was guiltless of the charge of treasonable promotion of an invasion. In the *National Biography* quotation made above, however, it will be noted that the Archbishop admitted he had incurred a *præmunire*. In other

words, he had offended against Acts which made him liable to death or other very heavy penalties, on other counts. Of course, that would not justify a wrong verdict on the actual indictment; but it brings up an important historical fact which seems to have been overlooked by the Downside Pilgrims. In those days England and the Roman Church were, to all intents and purposes, at war. In 1641 had occurred in Ireland the terrible massacre of Protestants, and it had been followed by bitter reprisals. In 1648 a Papal Nuncio, Rinuccini, was a centre of intrigue in Ireland. In England itself there were intense fears of 'Popish designs.' It is impossible to overlook the state of affairs in those days. Only seven years after the execution of Plunket, England was compelled to depose King James II. for attempts to upset the Protestant Constitution. While, then, we can recognise Oliver Plunket's innocence of a particular charge, it is impossible to forget that he was a victim really of the political ambitions of the Papacy."

Religion and the Life of the Nation

Dr. R. C. Gillie, for some years a beloved Hon. Secretary of the Alliance, and now Minister of Trinity Presbyterian Church, Bath, recently addressed the Federal Council of the Free Churches on the important subject of "Religion and the Life of the Nation." Admitting dangers and diseases of the present religious position, Dr. Gillie diagnosed the discouragements of the situation. The nation falls into four main sections. First the decisively Christian, second the indecisively Christian, the non-hostile, but indifferent, and fourth, the sheer pagans. In treating these dangers and diseases Dr. Gillie said:

"If there be some degree of truth in this diagnosis, we have to ask ourselves whether Christian people are in a fit condition to make the right appeal to those without the circle of the Church.

"What does the Church of Christ need in these difficult days? There is something to be said for a revision of methods for the use of experiment, for presenting fresh plans to attract the outsider. The use of the cinema for evangelism, full opportunity for discussion, recognition of the contribution made by broadcast services—these have their place. But to those deeply concerned, such plans seem largely superficial, if justifiable. Something deeper and bigger is required.

"We must revalue our treasures. We must estimate afresh our resources. We must re-examine and repair our armour, for certainly it will be required.

"Let me put it this way. The important requirements of the Church are foundations, fountains, frontiers. To some extent these overlap, but the three-fold division helps to clear this. They are all included in the advice given by an old and experienced politician to a younger man beginning an election campaign, 'Never neglect your strongholds.'

"We have to seek anew an unshakable confidence in the living God. Nothing is clearer to me than this. We Christians of this generation must learn to believe more in God, otherwise, inevitably we shall come to believe less. Behind and beneath and beyond all other sources of confidence, is this—an increased faith in God. What does that mean?

"He is our nearest neighbour—'Him with Whom we have to do,' the Epistle to the Hebrews calls Him. Against all appearances. He is the most actual of all our contemporaries. Nothing can change this. No scientific discovery can blunt its significance. No mass of material facts, forces or fancies should be able to affect this certainty.

"He is the Sovereign of the Universe and of Mankind, with every quality of sovereignty. Nothing can defeat Him, however many defy him. In our lives, the nation's life and the world's life, He holds the sceptre and has the last word. For the time He may allow Himself to be thwarted, but His purpose presses forward unswerving to its goal.

"His sovereignty is the sovereignty of love. He is neither despot nor dictator; but He is Sovereign. He is the Father. All that concerns His children concerns Him. However blind His sons, however defiant, He goes on caring for them. His love may be disapproving, but it is love.

"These essential truths concerning God are presented in Jesus Christ. He is the portrait of God. 'He that hath seen Me hath seen the Father.'

"God's intimacy with us, whether we recognise it or not, God's lordship over us, God's untiring concern for us, well deserving the name of love, God's giving to the uttermost of all these are made plain in the life and death of Jesus.

"To make Jesus a part of humanism is to misinterpret Him. He is the great spiritual and moral miracle. What St Paul said is the eternal truth—we see 'the light of the knowledge of the glory of God in a face'; in the face of Jesus Christ. 'None other foundation than this is laid.'"

A New Puritanism

Dr. Gillie concluded: "Lord Tweedsmuir, in an address to the quadrennial meetings of the Presbyterian Alliance in Montreal this summer, made an important statement. He said we required a new Puritanism; a 'new and wiser Puritanism.' He dared to call for a revision of the territory of morals under that name, unpopular though it is.

"We have been patient while a transition period of morals has been traversed. We have learned to distinguish proprieties from principles, social conventions from moral compulsions. For myself, I am convinced that the time has come when we should review our moral frontiers, and delimit them afresh. Let us welcome legitimate enlargements of thought, feeling and behaviour; but let us remember that at danger corners the lines of permitted traffic need periodically to be repainted. Largeness of thought does not mean looseness of thought."

Father Woodlock's Apologia

We have not hitherto had space for comments on an interesting series of articles which appeared in the London *News-Chronicle* during June on "What I Believe"; but they call for some remark even though it be belated. One remarkable feature of them was the prevailing tone of advanced scepticism: even in one case to the disbelief in the existence of God. In fact, the tenour of the series, taken as a whole, seems to have been inaccurate if intended as representative of thought on religion in this country. No representative of Evangelical belief wrote: except Mr. Redwood, who is Religious Editor of the paper—and even his article was vague. Ought not a newspaper giving a symposium of religious beliefs, to do so in a sense at least approximately representative of current opinion? Of the articles, the only really definite one in the sense of "belief" appeared to be that of a Roman Catholic: the Rev. Francis Woodlock, S.J. His article was an uncompromising avowal of Papal orthodoxy: but the arguments by which that belief was supported were the reverse of strong. "I find myself," he said, "to-day still holding to the doctrines I believed in childhood, and more convinced of the reasonableness of the Catholic position as a result of these long years of studying the 'pros' and 'cons' for my beliefs." We cannot but ask, however: Did Father Woodlock ever study the "cons" impartially? Is it not a fact that the Roman Church says that "wilful doubt" is a sin, so that Father Woodlock (unless he became at least temporarily a heretic) never can have allowed himself seriously to entertain the possibility that the Roman position is wrong? If, however, he never entertained that possibility, how can he have fairly considered the "cons"? He says (adopting a remark of Cardinal Newman's) that "ten thousand *difficulties* need not create a *doubt*." Is that really so? When a proposition presents "difficulty" to belief, that means that its truth is not clear: i.e., the proposition is doubtful. Newman's remark was simply a smart epigram; it was not true. Father Woodlock's article was uncompromising in its declaration of belief; but the fact still remains as George Salmon expressed it years ago in his book on *The Infallibility of the Church*: "It is common with Roman Catholics to speak as if the use of private judgment, and the infallibility of the Church, are things opposed to each other. They are fond of contrasting the peace, the certainty, and the assurance, of him whose faith rests on the rock of an infallible Church, with the uncertainty of him whose belief rests only on the shifting sands of his own fallible judgment . . . . But it is clear that our certainty that any of the things Rome teaches us is right, cannot be greater than whatever certainty we have that our private judgment has decided the question rightly whether we ought to submit unreservedly to her teaching."

World Mission Notes

The Situation in the Far East

We are indebted to Rev. W. H. Aldis, Home Director of the China Inland Missions, for the following account of the situation in the Far East:

Professor Chang, the Principal of the Nankai University in Tientsin, which was utterly destroyed by the Japanese recently, is visiting this country to endeavour to inform us as to what is happening in China in these days. Those who have heard him speak will have been impressed with the restraint he has manifested and with the quiet dignity of his manner and his utterances. In one of his addresses he summed up the situation in the three words, "It is madness." These are the only words which seem to offer any possible explanation of the present appalling catastrophe. Whatever causes there may have been of misunderstanding and friction as between China and Japan (and the responsibility for these has to be shared by both nations), yet the present attack of Japan on China has no real relationship to these grievances and no justification can be offered for the ruthless massacre of defenceless non-combatants, and the wholesale destruction of property, of which Japan has been guilty.

Madness is the only word which describes it all. Here is a nation whose rulers declare their one desire is friendship and trade with China, and yet is bombing her cities, killing thousands of her people, destroying property which will cost fabulous sums to replace, and sowing seeds of hatred which cannot be removed for several generations. To us this seems madness in the extreme.

In the North the Japanese seem steadily advancing towards the realisation of what has for some time been regarded as their objective, the domination of the five Northern Provinces. Even if the Japanese should succeed in setting up a nominally independent, but really puppet government in these provinces, as she has done in Manchukuo, such an act would be one of pure aggression, and would destroy all hope of friendly relationships in the future.

It seems clear that China's leader, General Chiang Kai-shek, has, during the past year or two, made every effort to improve the relationships with Japan and indeed, the outlook seemed exceedingly hopeful, when suddenly, almost without warning, and certainly without adequate reason, and moreover without declaration of war, Japan has launched this attack on China.

China, although offering a stiff and courageous resistance to this invasion, is obviously not equipped for modern warfare on such a scale.

To those whose supreme interest is the progress of the Kingdom of God the situation is a challenge to earnest believing prayer on behalf of China and the Church of God there and in Japan.

Never has the outlook for the work of God in China been more encouraging than during the last few years, and one cannot but feel that behind the human forces there are the powers of darkness seeking, as ever, to hinder the progress of the Gospel.

For the moment Missionary effort must be affected, especially in the invaded Provinces.

Prayer should be offered for the cessation of hostilities and that in some wonderful way peace between these two great nations might be restored. May it not be that, once again, God will over-rule this terrible disaster for the furtherance of His Kingdom both in China and Japan.

Let us pray for General Chiang Kai-shek and his courageous wife, that wisdom may be given to them, and for the rulers of Japan that they may see the folly of their present actions. *(See also page 190).*

Anglican Church in Japan

The terrible news of war from the Far East draws attention from peaceful tidings of those lands; but this year marks the jubilee (fiftieth anniversary) of the Church of England in Japan (Nippon Sei Ko Kwai). When that Church's constitution was established in 1887, there were only 1,193 Christians, and twenty church-buildings, belonging to it in the whole of Japan. There were no Japanese bishops, clergy, or deacons. At the present time there are three native Japanese bishops and some 230 native clergymen. There are 300 churches and a Church membership of 27,000. The jubilee was celebrated by a festival of which the organisation was entirely in the hands of native Japanese clergy and lay-people.

Ethiopia—The Obelisk of Axum

Few items of news recently have displayed the cynicism of conquest more than that of the removal to Rome, by the Italians, of the obelisk of Axum, sacred city of Ethiopia. That monument was set up by an early Emperor over 1,600 years ago. Writing in 1814, Henry Sale, F.R.S., in his *Voyage to Abyssinia and Travels in the Interior of that Country*, said: "This highly wrought and very magnificent work of art, formed of a single block of granite and measuring full sixty feet in height, produced nearly as forcible an impression on my mind as on the first moment I beheld it, and I felt even more inclined to admire the consummate skill and ingenuity dis-

played in erecting so stupendous a work, owing to my having compared the design (during the interval which had elapsed since my former visit) with many of Egyptian, Grecian and Roman structure : a comparison which seemed to justify me in considering it as the most admirable and perfect monument of its kind. All its ornaments are very boldly relieved, which, together with the hollow space running up the centre and the patera at top, give a lightness and elegance to the whole form that is probably unrivalled. Several other obelisks lie broken on the ground, at no great distance, one of which is of still larger dimensions. With respect to the antiquity of these monuments, I cannot speak with any degree of certainty, but I should conjecture that they could not have been erected prior to the time of the Ptolemies, as the order of the architecture is strictly Grecian and was, therefore, not likely to have been introduced at an earlier period. The tradition of the country ascribes them to the reign of the Emperor Acizana, which was upwards of 300 years after Christ, but I should rather be inclined to believe that the workmen of that age were scarcely equal to complete so chaste and highly finished an undertaking." We have not heard that the Pope has uttered a word against the vandalism of stealing this monument and carrying it to a foreign land.

Malabar One of the most interesting names in the history of Roman Catholicism in the East Indies is that of Malabar. The "Malabar Rites" controversy in the sixteenth-seventeenth century led to great troubles for the authorities of that Church. Certain Jesuits, "convinced of the impossibility of spreading the Gospel in these territories by the ordinary methods, resolved to act on the Pauline principle of becoming all things to all men, and so to become Hindoos to the Hindoos" (Addis & Arnold, *Catholic Dictionary*, p. 545). Pope Gregory XV., in 1623, gave a qualified approval to these methods, but in 1704 the question was reopened, and in 1706, Pope Clement XIV. prohibited the Jesuit methods. Many converts had been made by those methods : though of their real value it is permissible to be very doubtful. In any case, the condemnation led to many of them falling away. Ever since then the Roman Church has made strenuous efforts to regain the lost ground, both amongst the descendants of the lapsed converts and amongst the non-Roman Christian bodies which never yet acknowledged the Pope. Some six years ago Pope Pius XI. gave his special blessing to a movement for reuniting the Malabar "schismatics" to Rome. According to reports in the Roman Catholic papers more than 6,000 persons (including twenty-two priests, two deacons, and two lay-brothers) have been received back. It must be remembered, however, that the total number of the "schismatics" is over a quarter of a million. The London *Catholic Herald* recently said : "Though the number of converts is insignificant when compared with the number of schismatics and non-Christians, the movement has been able to bring about a radical change in the attitude of the schismatics towards the Church and the Catholic missionary."

United Society for Christian Literature The Annual Missionary Breakfast of the Religious Tract Society, now the United Society for Christian Literature, is always an interesting event. The last occasion included among the guests the Emperor Haile Selassie, of Ethiopia, and the Secretary of the Ethiopian Legation in London, Mr. Emmanuel Abraham. The latter in the course of his speech gave some interesting details of religion in Ethiopia, and we are constrained to quote therefrom, for let it not be thought that the Italian "conquest" of Abyssinia has settled the future of a country, of which the Bible speaks more than once, and which has still a part to play in the future fulfilment of God's plans. Mr. Abraham said : "I daresay you are all aware that Ethiopia was one of those ancient nations which was blessed with the Gospel of Light early in the Christian era. Ethiopian history teaches us that the Ethiopians worshipped the God of Israel, even long before the coming of our Saviour. For the Queen of Sheba, who was an Ethiopian Queen, went all the way to Jerusalem to hear of the wisdom of Solomon, and she introduced the worship of Jehovah to her people on her return to Ethiopia. The Queen also brought with her a baby boy, who is known in Ethiopian history as

Menelik I., the founder of the Solomonic dynasty of Ethiopian Emperors, to which my gracious sovereign, Emperor Haile Selassie, belongs. The fact that the Ethiopians worshipped the true God is indisputably proved by the story of the Ethiopian eunuch who went to Jerusalem to worship according to the laws of Moses, and who on his way back found the Saviour through the ministry of Philip the evangelist. Although the great Ethiopian was one of the earliest Gentile Christians, it was not until the first half of the fourth century, A.D., that Christianity was introduced into Ethiopia. When a Greek Christian from Syria, Frumentius by name, who was shipwrecked on the Ethiopian coast of the Red Sea, was taken prisoner and brought to the palace of the Ethiopian Emperors at Axum; this prisoner soon found favour in the eyes of the then reigning monarch, and was, in due course, appointed tutor to his children. Being a zealous Christian he lost no time in introducing the Saviour to his pupils. After some years he got leave to return to his native land, and when he arrived in Egypt, he went straight to the patriarch of Alexandria, and told him of the Ethiopians, and of their great need of the Gospel. The patriarch thought that no one was better suited that Frumentius to take the good tidings to the Ethiopians; and thereupon appointed him the first Bishop to the Ethiopians. When he went to Ethiopia Frumentius was joyfully received by the Imperial family, who whole-heartedly helped him in his task of evangelizing the people. As the people already knew God, he did not have much difficulty in converting them to the Christian faith. He was very popular with the Ethiopians who surnamed him *Abba Selama, Kessate Berham*, meaning 'the father of peace; the revealer of light.'

The Ethiopian Scriptures

" A century or so afterwards nine monks who had migrated from Egypt to Ethiopia, were instrumental in translating the Scriptures, and much of the early Christian literature, into the ancient language of the Ethiopians. That version of the Scriptures served the needs of the Ethiopians so long as that language was the language of the people; but when it became a dead language in the Middle Ages, the Ethiopian Bible became a closed Book to the general Ethiopian public, and was confined only to the study of the learned few, and those in the great monasteries of the Church. As the people thus lost direct touch with the Word of God, their Christian faith became adulterated with superstitions from the pagans who lived round about them. But in spite of this handicap, they never lost sight of the glorified Saviour, and succeeded in checking the attack of the pagans and Mohammedans on the faith of their fathers.

Ethiopian Missions

" In the second half of the nineteenth century, European Evangelical Missions began to visit Ethiopia. At first they preached the Gospel to the Falashas, the Ethiopian Jews, who are believed to be the descendants of those Jews who accompanied the Queen of Sheba on her return from Jerusalem. Those missionaries wanted to give to the Ethiopians a copy of the Scriptures in the language which the people understood, namely, Amharic; so, with the aid of learned Ethiopians, they succeeded in translating the Bible into Amharic; then they had them printed in Europe, and sent them to Ethiopia for distribution among the people. Later on the British and Foreign Bible Society undertook the printing of the Bible in Amharic, and in several other Ethiopian languages. Then the Society founded a Branch Office in Addis Ababa, and since then has been distributing thousands of copies of the Scriptures throughout Ethiopia every year; and those copies of the Scriptures and Scripture portions which the Bible Society distributed among the Ethiopians proved to be of immense value in winning hundreds of souls for Christ. The Ethiopian Church, as a whole, did not accept that version of the Bible, so in order to overcome this difficulty, and realising that the time had come when the precious Book of God must be the possession of every Ethiopian, His Majesty the Emperor, during the period of his regency, and since his accession to the imperial throne, caused the Ethiopian Churchmen to translate the Scriptures into Amharic. A printing press was established at his own expense, and this translation of the Bible

By courtesy of *The Methodist Times*

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD"

(Psalm lxviii., 31)

was printed at Addis Ababa, so that the people could buy a copy at a reasonable price, and edify themselves in the truth of the Gospel. His Majesty had copies of this version sent to every Church, Monastery, and Convent in Ethiopia, and urged the clergy to preach the Gospel in the language of the people. His Majesty had another version prepared, when the terrible Italian aggression overtook our nation, threatening to drown in unspeakable misery all the hopes of the Ethiopians for spiritual, moral, and material advance. Fortunately the manuscript copy of this version was saved, and brought to England. The Bible Churchmen's Missionary Society, whose members have been labouring in Ethiopia since 1934, came to realise that if the spread of God's Word was to be fully effected in Ethiopia, they must work in co-operation with the powerful Ethiopian Church. So they undertook to print portions of this Bible in England, to be sent to Ethiopia for distribution among the Churches; but before they could be got ready, the news arrived that the Italians had expelled their missionaries; so that now it is humanly impossible, for the time being, at least, to get copies of the precious Book to reach the Ethiopians." Mr. Abraham concluded by thanking, "in the name of my countrymen, the United Society for Christian Literature, for their kindness in sending a hundred thousand copies of the *Amharic primer*, which were used to teach our soldiers to read, and which, no doubt, have opened the eyes of many a warrior to the truth of the Gospel of Christ. I would earnestly ask all of you to remember us in your prayers. Pray that our living God may set the Ethiopians free from the spiritual, mental, and physical agony under which they are suffering at this very hour. Pray that He may soon open the door so that many more copies of the Word of God may be sent to Ethiopia, and that those precious souls, for whom Christ died, may be saved."

Generalissimo Chiang Kai-shek

The war between Japan and China throws into the limelight one who is not fighting without the faith of a Christian man, and Generalissimo. The question is often asked, "Is General Chiang Kai-shek really a Christian?" That question cannot be answered by others; it is for him to say and know. He is to be greatly admired for what he has done for China; and for the very frank and out-and-out stand he has taken for Christ. His utterances for Christ have not only been made before great audiences, but have also been published in the newspapers throughout the land. His influence for the cause of Christ in China is incalculable. We reproduce from the *Christian Broadcast Bulletin*, parts of an address which the Generalissimo made before a Methodist Conference in Nanking. We wonder if the ruler of any other country on earth could to-day make such a clear-cut testimony of personal Christian experience as is here given. May we ask our readers to earnestly pray for him in his place of tremendous responsibility. We believe that he is doing in China what very few men could do and without any doubt he has been brought to leadership for just "such a time as this." His capture, retention and release by the revolutionists last December at Sian, seem to have greatly strengthened his love for and faith in the Lord Jesus Christ and this can be seen in His own words which follow: "Without religious faith there can be no real understanding of life. I have now been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. Never before has this sacred book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a copy of the Bible. In my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness. I am, indeed, grateful to all my fellow Christians who continually offered prayers on my behalf. I was deeply conscious of a strong spiritual support for which I extend my hearty thanks to all Christians, and to which, before you all to-day, I testify that the name of God may be glorified."

Books Worth Reading

EVANGELISKA ALLIANSEN. By Professor Ernst Newman. (C. W. K. Gleerup. Lund (Sweden). 384 pp. Crown 8vo. *Sw. Kr.* 8.57).

Although this book is written in a language unknown to most of our readers it should be mentioned in these pages, for it is a document of importance. A more complete research of the history of the Evangelical Alliance has yet to be written. Professor Newman has consulted no less than 277 printed sources besides a large number of handwritten documents. It has taken him many years to collect all this information which he has utilised with the utmost skill, being a specialist in Church history. He has taken up his task with warm love for the subject and in full sympathy with the aims and character of the Alliance.

Professor Newman traces the term "Evangelical Alliance" back to the Swedish king Gustavus Adolphus, who, however, implied by it certain features of a more or less political character whereby it became tied up to a temporary situation and was prevented from taking on a universal meaning. The idea was given a more spiritual implication by Count Zinzendorf and his followers among the Moravian Brethren. This church, then, is in a sense the forerunner of the present-day Evangelical Alliance, the Wesleyan revival forming a connecting link.

It is generally known that the Alliance of to-day originated in two imporant conferences, one held at Liverpool in 1845 and the other at London in 1846, but it is not generally known that a prepatory work of exactly the same type was being done in Germany some years earlier. Already in 1840 the Rev. Jo. Geibel, possibly influenced by the remarkable book *Stratagemata Satanæ* by Jacobus Acontius (1565) had published a book on the restoration of the early Christian Church which was translated, also in Swedish. It was, however, the Archdeacon Theodor Friedrich Kniewel of Danzig who in 1842 definitely proposed the formation of an international organisation for promoting the unification of all evangelical churches in the world. He undertook that same year a journey to England, France, Belgium, Switzerland and Italy in order to win friends for these ideas. He succeeded in forming ties of fellowship with the Rev. John Angell James in England, Prof. J. H. Merle d'Aubigné in Switzerland, the Rev. Georges Fisch in France and others. At the same time the same ideas found a zealous advocate in Dr. Samuel Schmucker, principal of the Lutheran Theological Seminary of Gettysburgh in Pennsylvania.

In following up the development of the Alliance Professor Newman takes care not only to give minute information concerning the various General Conferences (London 1851, Paris 1855, Berlin 1857, Geneva 1861, Amsterdam 1867, New York 1873, Basle 1879, Copenhagen 1884, Florence 1891, London 1896, and London 1907) and the resolutions passed at each of them, but he also gives a very comprehensive description of the spiritual and ecclesiastical situation in each of the countries concerned. There is one exception: Sweden. The reason is that he intends to publish a special book on the Evangelical Alliance in that country.

Professor Newman goes on to describe the influence which the Alliance has received and in its turn exercised on the currents of thought and theology in the different countries and periods and he gives a full account of the efforts made by the Alliance in aid of Protestants suffering persecution, or for other reasons finding themselves in a difficult position. He points out that these efforts are much more far reaching than is generally known or supposed.

He likewise dwells on the significance of the Universal Week of Prayer.

Professor Newman's book is a valuable source of information and inspiration to all friends of the World's Evangelical Alliance, and all who are looking forward to the realisation of our Saviour's prayer for the unity of his disciples in all Churches and all lands.

This book should be translated into English, and we hope this can be effected.

Karl Fries, Ph.D.

THE CHRISTIAN APPROACH TO JEWS. (G. Allen and Unwin. 1*s*.).

This booklet is by Dr. Charles Singer, Professor of the History of Medicine in London University, and has a preface by the Bishop of Chichester. It gives an interesting account of the tragic history of the Jewish race, and advocates sympathetic understanding of and friendly approaches to them.

BOOKS

The following reviews are by Rev. J. Chalmers Lyon :—

SOMETHING NEW IN IRAN. By Rev. J. N. Hoare. (Church Missionary Society. 1*s*. net).

Persia, as we used to call it for no good reason—has got its ancient and true name into new acceptance by the English-speaking world. Iran be it henceforward, reminding us whence came the "Aryan" race.

"The tremendous reform in January, 1936, which stirred Iran to its depths, is symbolic of the renaissance which is changing the whole of that land. . . . . the purpose of this book is to give some account of that upheaval and to show how it is affecting the preaching of the Gospel and the growth of the Church. Above all it is to show that with all its advance Iran still needs the Gospel of Jesus Christ." These words are from the Introduction to a fascinating book, whose thrilling stories from life are well worth reading.

THE ANTICHRIST. By A. & W. Davies. (Thynne. 6*d*.).

A contribution to the study of certain aspects of prophecy "differing from the schools of interpretation represented by such men of God as Sir Robert Anderson, Dr. C. J. Schofield, and many others,

which fail to recognise that the Roman Prince of Daniel ix., 26 : and the Man of Sin of 2 Thess. ii. are one and the same person." And that person is, according to the writers—Mussolini. "If Mussolini be the 'Man of Sin' as we assert, then he will prove himself to be so by defeating England and France in war, and gaining possession for Rome of Palestine and Egypt." So there!

EVANGELISM AND THE LAITY. By H. A. Jones, with a preface by the Bishop of Southwark. (Student Christian Movement. 2s. 6d. net).

Since the Archbishop's "Recall to Religion" on the last Sunday evening of 1936, the hearts of many have been stirred to "do something about it." The present volume should be found invaluable not to the laity only but to the ministers of our land, first, because of its clear and comprehensive survey of the times in which we live, and then for the very practical suggestiveness of the closing chapters. One is thankful to note the new interest manifested in the visits to parishes of the "News Teams," organised by the Church Army, and by other groups of young people whose "Team Witness" has been in many places of the greatest value in awakening interest in the message of the Gospel.

Mr. Jones, who is secretary to the Archbishops' Evangelistic Committee, writes with a clarity of style and breadth of view warmly to be commended.

CHRISTIAN FAITH AND THE MODERN STATE. By Nils Ehrenström. (Student Christian Movement. 6s. net.).

The emergence of the Totalitarian State has given rise to a considerable body of literature especially on the Continent where the question of the relations of our Faith to the State is especially pressing. Anyone wishing to be informed, not only as to the present situation, but also as to the ways in which Christian conceptions of the relations between Church and State have shaped themselves would do well to bear this book in mind. The totalitarian idea is no new thing. "The history of the past two thousand years bears unbroken testimony to the continual endeavours of the State, sometimes open, sometimes concealed, to gain control of the Church, and to reconquer its throne of omnipotent and all-embracing sovereignty." The author's survey of that history and of the different theories of the State, Protestant, Eastern and Catholic, is most valuable in the light of present happenings.

ST. MARK'S LIFE OF JESUS. By Theodore H. Robinson, D.D. (Student Christian Movement. 1s.).

This is one of a wonderful series of shilling reprints issued by the S.C.M. in their series of "Religion and Life Books."

The writer holding to the conservative position is fully abreast of all that modern scholarship can contribute in throwing real light on the period "when Jesus was here among men," and his book would be serviceable in Bible Classes and Study Circles, each chapter being followed by sets of questions most valuable for general discussion, and stimulating to the individual reader.

FROM ATHEISM TO CHRIST. By R. B. Stirling. ("Words of Hope" Publishing Office, 13, Crown Street, Lowestoft. 1s. net).

In his introduction to this striking book, Rev. John Macmillan of Glasgow writes: "This book comes from the heart, soul and brain of one who for years was active in the anti-God war . . . Many times have I listened and been thrilled by the testimony of R. B. Stirling."

The author says in his foreword: "While speaking to large audiences in different towns of the United Kingdom I have persistently issued a challenge to secularists who have attended my meetings and have invited their questions . . . . these Chapters are the substance of addresses delivered in 1935."

The story of his translation from darkness to light is told in moving and simple language, and the book will do good, all the more because of its restraint and courtesy towards opponents.

PROBLEMS OF FAITH AND CONDUCT. By Rev. W. S. Hooton, M.A., B.D. (Intervarsity Fellowship. 1s. net).

This is a fine book to place in the hands of earnest young Christians, containing much wise counsel on such themes as Guidance; The Gospel; Why Pray? The Second Advent; Controversy, etc.

The author writes with sympathy and insight, and his clear style and strong grasp upon the scripture of truth makes his guidance of real value to readers of all ages, though primarily it is intended for students, by whom it should be received with much appreciation and spiritual benefit.

HENRY T. HODGKIN. A memoir by H. G. Wood, D.D. (Student Christian Movement. 5s. net).

The many friends of Dr. Henry T. Hodgkin will welcome this memoir of one in whom the Evangelical outlook remained fixed and clear to the end of his very active life.

His answer to the printed question "What are your motives in desiring to be a missionary?" is illuminating: "I believe that God has called me to this work. I believe that for a man whose choice is unfettered and whose health is good it needs, in view of the state of the heathen world, a very clear call of God to remain at home." To the end of his life Hodgkin ever sought to listen for the voice of God, and, once convinced of God's call, nothing could daunt him. The story of his life is one of a noble courage, of fine Christian courtesy, earnest endeavour and unswerving faith.

All books for review under this heading should be addressed to the Editor, "Evangelical Christendom," 19, *Russell Square, London, W.C.*1